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LUMBER CREW AND THEIR WINTER HOME IN THE AROOSTOOK

THE
HOME MISSIONARY

VOL. LXXVIII MAY, 1904 No. 2

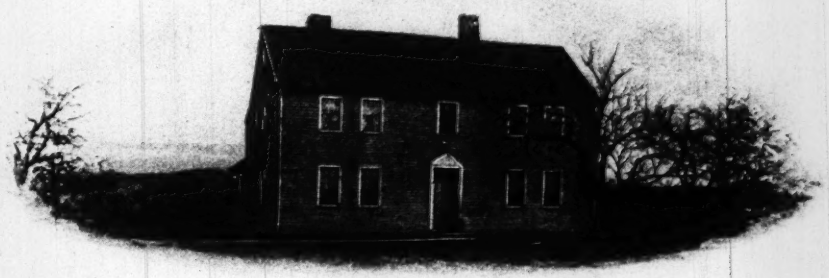
# "AWAY DOWN EAST"

By Rev. Charles Harbutt
*Secretary of the Maine Missionary Society*

THE coast of Maine was one of the first in North America to be discovered by white men, being visited by Sebastian Cabot, a Venetian, as early as 1496, only four years after Columbus discovered the West Indies. Nothing, however, was done toward any permanent settling of the country, until fully one hundred years later, when, in 1604, Governor De Mott, of Canada, then French territory, sought to take possession of all land as far south as the forty-eighth degree north latitude; but being met by the English, the dividing line between the two possessions was fixed at the Kennebec River.

In 1639 Charles I., of England, made a grant to Sir Ferdinando Gorges of all land along the coast from Piscataqua Harbor to the mouth of the Kennebec River and one hundred and twenty miles inland; and this was styled the "Province or County of Maine." In 1630 a small settlement had been formed on the coast, about eight miles east of the Piscataqua and called Agamenticus. This was made the capital of the new province and a city charter being obtained, the name was changed to Gorgiana. In 1652 Massachusetts assumed the government of the new province and the name of the capital was changed to York, a name which it retains to-day, although it long since ceased to be the capital of the State or the county seat of the county which bears its name.

Here at York is the oldest church organization in the State and probably the oldest church building. Sir Ferdinando Gorges was an Episcopalian and the charter granted to him by Charles I. required him to establish that form of church in the territory. But there is no record of any such organization, although clergymen of the established church



KITTERY POINT PARSONAGE—1700 (?)

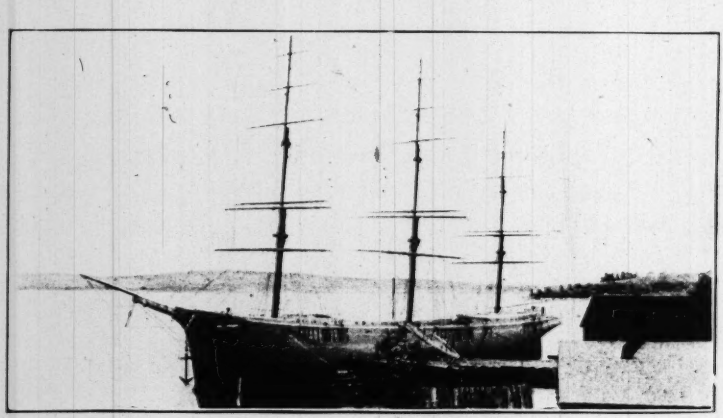
KITTERY POINT CONGREGATIONAL CHURCH
Oldest Church Building in Maine. (1730)

in England were at times sent from the mother country, or came from other provinces.

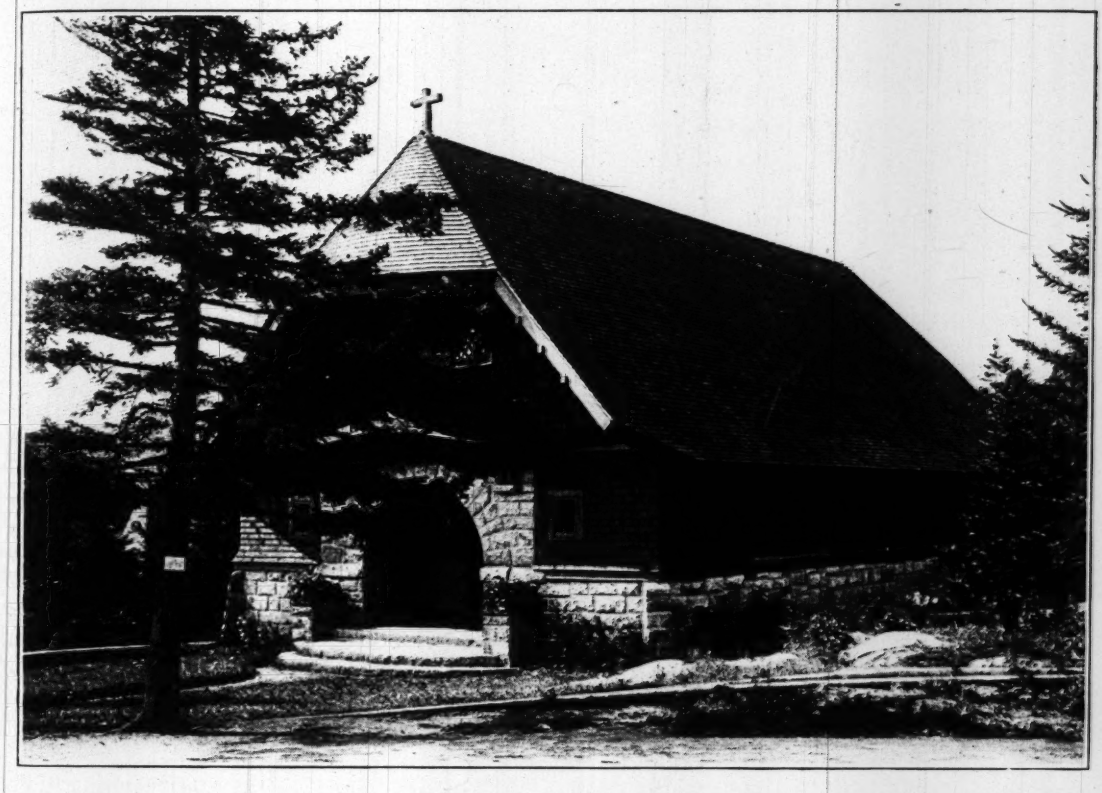
When the rule of the province passed to Massachusetts, the people became dissenters without a struggle. It was after this change had come about that the first record of a permanent organization was found when, in 1673, the Rev. Shubael Dummer, a graduate of Harvard College, was ordained as pastor of the church at York. Thirty years before this in 1643 a church had been organized in Wells, the settlement of which town dates from that year. Its charter was granted among others to Rev. John Wheelwright, who, in it, is styled a "Minister of God's Word." This man was a college classmate of Oliver Cromwell. The church, however, was dissolved by the Massachusetts authorities, because of complaints made by some of the other settlers. The church in York is thus the oldest organization of any denomination in Maine.

In 1730 the first body of Quakers banded themselves together. The Baptists organized in 1682, but the church lived for only a year when on account of persecution its members emigrated to South Carolina and it was not until 1767 that they appeared again in Maine. No Episcopal church was organized until 1764, although its preachers were holding services at times during the previous hundred years. Methodists appeared in 1793 at Saco. Roman Catholics had no church for the white people until 1800, although their missions among the Indians date back to 1689. From York county the population rapidly drifted along the coast and up the big rivers and to-day is largely found in these localities. Here, too, are the older churches, whose dates and traditions carry them back to the early settlers.

This early settling of a part of the State on one hand and its still undeveloped resources on the other, with the added fact that it is fast becoming the summer playground of the northern States as well as of New England, have given to Maine Home Missions a somewhat unique character. The State, while small compared with many others, is nearly as large as all the rest of New England. Out of it could be made New Hampshire, Vermont, Massachusetts, Rhode Island and almost half of Connecticut. Aroostook County is about as large as Massachusetts, but the popu-



SHIP AYRIAN, LAST WOODEN SAILING SHIP BUILT IN MAINE 1893



SEAL HARBOR CONGREGATIONAL CHURCH

lation of the State is only about one-fourth larger than the city of Boston and that of Aroostook County, about the same as that of the city of Portland. This shows that there is plenty of room for development. Part of the State is old with many of the towns dying out and the farms being abandoned as they give of their best life to the cities and to other States. The churches in these places feel the depression which comes from this depleted condition. Some of them, which in the past have been strong in numbers and in benevolence, are to-day compelled to ask for aid to maintain regular preaching and their number is likely to increase. This is one side of the problem.

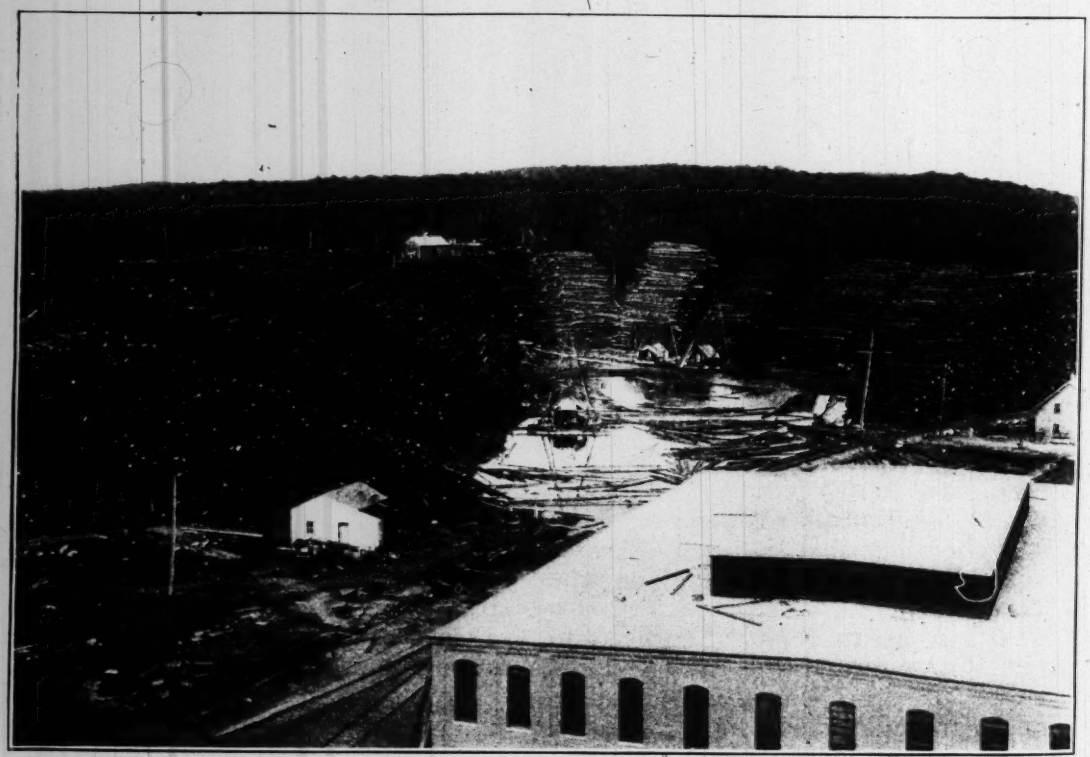
But the great forests of spruce and pine, of white birch and maple, which for years have been yielding up their millions of logs annually, have only in these last few years been doing their best, and there is still as much of the vast water power of its great rivers undeveloped as is already harnessed for the use of man. Four distinct causes are at work for the new development of Maine. First, the extension of railroads, chief among which must be named, the Bangor and Aroostook, which has opened up within the last ten years millions of acres of forests to the lumberman and of the finest farming land in the world to the farmers. Second, and as dependent upon the extension of the railroads, must be placed the building of pulp and paper mills and other factories, which depend upon the forests for their supplies of raw material. Third, the greatly increased output of agricultural products, especially in Aroostook County, and fourth, the growing yearly migration of sportsmen and summer visitors.

How does all this affect home missionary work? It is easily to be seen by those of us who live in the midst of it and watch the interesting development. Where Rumford Falls

stands to-day, with its great pulp mills and factories, one of which manufactures fifteen million paper bags a day and has a capacity for one-third more, and another which makes all of Uncle Sam's post cards, there was only a sheep pasture twelve years ago. Now, within three miles of the post-office are 8,000 people and the number must greatly increase, since of the 54,000 horse-power developed by the falls, only about 20,000 is now in use. Here is our Mexico church, organized only eighteen months and now with a membership of seventy-three.

At Millinocket, five years ago, was a rocky clearing with a solitary farm house, ten miles from any other habitation. To-day from twenty-five hundred to three thousand people find comfortable homes around the paper mill with the largest daily output in the world. Along the line of the Bangor and Aroostook railroad, are numbers of little settlements, grouped around saw or shingle mills, some with no road leading to them but the railroad. These will last for a few years until the available lumber within easy reach has all been cut and then the mills will move on. But while it lasts there is an interesting and appealing missionary field. Other settlements are destined to be permanent and will grow to be busy and prosperous villages, while some of the other settlements have taken a new lease of life.

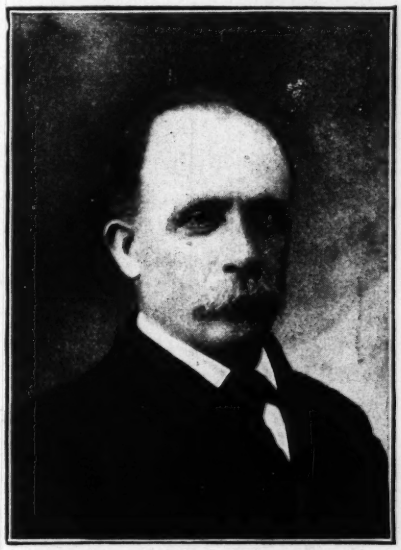
In Maine there are probably 20,000 men employed in the lumber camps each winter. For the first time a well-planned effort is being made to reach a portion of them in the region of the Rangeley Lakes. Backed by the hearty co-operation of the President of the Berlin Mills Lumber Company, two missionaries, man and wife, both good singers, are at work in a parish which includes three or four churches and twelve or fifteen hundred men scattered in numerous camps in many miles of forests. If this succeeds other sim-



MILLINOCKET PAPER MILLS
Twenty Million Feet of Logs for Pulp

ilar parishes will be laid out. These missionaries will have all the material for a book almost as interesting as Black Rock.

The sea coast of Maine is a source of endless delight and a fruitful field just now for church building. With every island, headland, and harbor that has not already been built upon, held at fabulous prices, who can tell what the end shall be? A tract of wooded, rocky land bordering upon old ocean, was sold a few years ago for $750, and to-day is held for almost as many thousands. It is one story of many, and there is our hardy population of fishermen and sailors, the peers in skill and bravery and intelligence of any in the wide world. Two new organizations within the past four years, each provided with buildings, mark the growth of our work here; but there is room for more and the hope of the State Society is to place a seacoast missionary at work before long whose sole business it shall be to minister to the scattered families upon our islands and around our land-locked harbors.



REV. CHAS. HARBUTT

It is true that we have some worn-out, old communities that have seen their best days, and that some dilapidated church buildings, which would better be pulled down, disfigure the landscapes here and there; but it is not true that the State and the church within its borders are decadent, that paganism is impending, or that the people are irreligious to any greater extent than the people of other States. I have been asked, "Is it true that the boys and girls of Maine to-day are inferior to those of a generation or two ago, which gave us the men and women that have made the State famous?" My answer is an emphatic "No! it is not true!"

I cannot say that another Cyrus Hamlin is growing up on some Maine farm; that another John D. Long is swinging his legs under the seat of some district school; that the Cary sisters, or Nordica, or the Abbotts, or Sophy May, or Thomas B. Reed, or scores of other as noted men and women who have helped to make Maine famous, will be duplicated among the boys and girls of the present generation. But I do say that just as bright, clear-eyed, strong-limbed and alert boys and girls are to be found; and good successors they are to the more than 210,000 Maine-born people, who are now living in other States and who have carried all over this continent the Maine reputation for raising good men if raising nothing else. But not a few of these bright-faced boys and girls are still outside the Sunday-school. The Maine Bible Society tells us there are at least 54,000 of them thus destitute. Our own and other denominational Societies are doing what they can to reach them. Last year we organized four new churches, completed five new church buildings and started some four others. We expect this year to do as much. But the 210,000 Maineites scattered over the length and breadth of the land can do nothing better for the State that gave them birth than to help support such a work as this. The Baptist Home Missionary Society of this State was recently the recipient of a legacy which, when fully paid, will probably reach from one hundred and fifty thousand to two hundred thousand dollars. Who is going to give the needed aid to Congregationalists? What say the loyal sons and daughters of Maine?

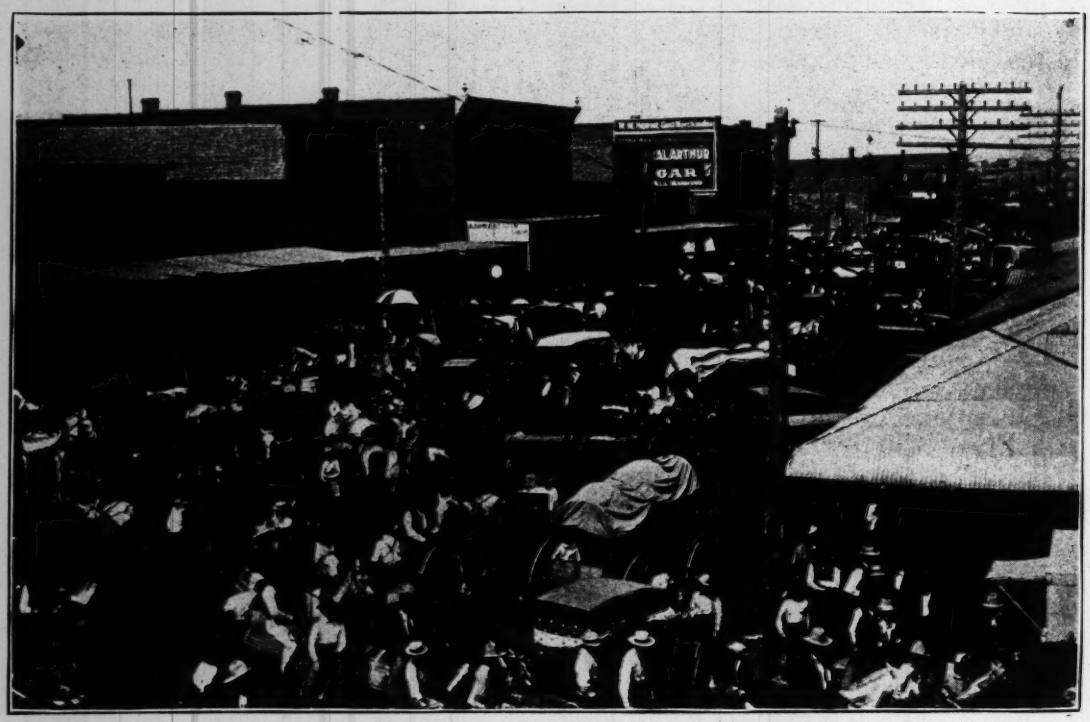
# A TWENTIETH--CENTURY CITY

## IN THE GARDEN OF EDEN

By REV. M. CLAUDE HAECKER

SUCH a city is Chickasha, Indian Territory. It is a twentieth-century city because it has done all its growing in the twentieth century, or nearly so, having increased in four years from a hamlet to 10,000 in population. It is about the busiest, livest, up-to-datest little place in Uncle Sam's domain. Not exactly in Uncle Sam's domain, either, for Indian Territory presents the anomalous condition of an independent nation, or rather five independent nations within the boundaries of a nation, with which they cannot obtain citizenship. There are half a million whites in Indian Territory, American citizens, who cannot become citizens of the Territory in which they live and are therefore foreigners. These people are everywhere said to be the best and most active of the young people of the Eastern States, and they are certainly making things move in the building up of new homes in the garden of Eden.

The Indian Territory still belongs to the Indian tribes; but there is not a "Blanket Indian" in the whole of its present area, and those who belong to the five civilized tribes and are now receiving their allotments of land, are in many instances the moral and intellectual equals of their white neighbors. "Poor Lo" is a vastly different fellow now from what he once was. He is not so




A BUSY DAY ON CHICKASHA AVENUE

WHEAT THRESHING AT CHICKASHA

poor, being almost always "well fixed," and he is not so "Lo," either, for many of the flaxen-haired, blue-eyed, stylishly dressed belles of Indian Territory to-day look as if they had just arrived from Boston, in spite of their broad acres of allotted land.

The old régime of Indian life, with its blankets, tepees, and camp fires, has practically passed into history. Even old Geronimo, the Terrible, who so loved to carve things twenty years ago, is now living peacefully and quietly in Oklahoma, a short distance from Chickasha, a convert to Christianity and a member of the church. And Indian Territory itself, the last home of the red man, is now his only in name; for practically all its twenty million acres are occupied by white farmers from the States, either as lessees or squatters. "The world do move," and this land is right at the head of the procession.

"The Garden of Eden" is the Territory in general, but the Washita River Valley in particular. Take your map and draw a red line up and down each side of this valley and you will have the place of all the earth which God seems to have blessed with just a little more of natural richness and possibilities than any other. Sum up every possible meaning that can be given to goodness and fertility, and you have described the Washita Valley.

And in the midst of this smiling valley sits Chickasha, "Queen of the Washita," she was first called, but now the "Queen of the Southwest." And when the age and all else are considered, it is truly remarkable that so much has been accomplished. Chickasha prides herself upon her youth. She is like the little girl who was accosted by a benign old gentleman with the question: "How old are you, little girl?" and the midget tossed her head and replied: "I'm not old at all, I'm almost new." In spite of two million dollars' worth of brick and stone business blocks, factories, mills, schools and homes, just erected and more being built, Chickasha is "almost new."

And yet its growth is not a boom. Its great flouring mills and elevators exist because around them stretches one of the world's greatest wheat

fields. Chickasha flour is in every part of the world. A short time ago a train load of her best brand was sent to Edinburgh, Scotland. One of her mills can grind out eight hundred barrels of flour a day. One of her giant elevators can swallow and digest forty carloads of wheat a day, for every day in the year. One of Chickasha's wholesale houses shipped last week one hundred dozen quails for the private table of the Emperor of Japan. If he ever tastes them, the question of Eastern supremacy is settled; no one has ever been known to quail from a conflict after eating Indian Territory quail. The doughty Emperor will possibly receive them in time to serve with his bear meat.

Chickasha's cotton gins, presses and mills are here because the leading product of the country is cotton. Four million dollars' worth of cotton passed through Chickasha this, practically the first, year of the industry. More than forty thousand bales of cotton were compressed and eight thousand tons of cotton seed were reduced to finished products this season. Next year will see a great advance. Railroads have come to Chickasha and more are coming because this vast traffic necessitates their building. Twenty-eight thousand carloads, eight hundred and forty million pounds, of freight were brought in and carried out of the city during the last year. A quarter of a million dollars received at the Chickasha railroad stations last year for railroad tickets, indicates a movement of population. Almost all home seekers from the North, East and South come first to this point, and distribute themselves from Chickasha into all parts of the goodly land. Yet I doubt if any of these things are the chief pride of the city. But rather her school buildings, the best in the territory. She is proud of her eighteen hundred school children, and while her school buildings are not yet what may be found in older cities, let us remember that four years ago Chickasha was a squatter village on an Indian prairie. When the writer came to this place last April, Congregationalism was an unknown quantity. We

YOUNG PEOPLE'S BIBLE CLASS, INDIAN TERRITORY

had as yet established nothing. Other churches, usually stronger in the South, from whence most of our population is drawn, were well established. At least three of them, with membership varying from two hundred to six hundred, are now agitating the question of building fine modern churches. We secured the use of a dilapidated "claim shanty" and began as best we could. Many a service during the first six months found no one but the pastor present.

REV. M. C. HAECKER

Now we have one hundred chairs, and a few other pieces of furniture to equip our room. The pastor furnishes the organ and at first supplied the lamps, but now we have two tin lamps, which are aided by lanterns, brought by the people.

I cannot tell you how pitifully weak our work was during these first months; but God does not despise small things and has even chosen the weak things at times to confound the mighty. Our Sunday-school has now one hundred enrolled members and if we had a better building we could easily secure an attendance of twice that number. The congregations are small, but there is never a service any more, Sunday or mid-week, where there are not many devoted and enthusiastic friends present. We have free socials, my particular hobby, every two weeks, which usually call out from seventy-five to eighty and which have been the means of interesting a very bright body of young people. On Christmas night we tested the full capacity of our "sardine can," and by packing closely, succeeded in getting one hundred and thirty-five people inside the door, and a hundred more were turned away. Oh, for a church building! We are trying every effort to start one and have it completed by another winter. But we have few ways of interesting the people and getting them together. Here is

a problem, how to get them together until we build a church, and how to build a church until we get them together. Rather a sad plight, but true, because there is absolutely no building we can use in this rapidly growing part of the town. We are absolutely eight blocks away from any other church and once established, our church cannot help being the strongest in the city.

What ideals shall rule this great Southwest? The Christian ideals or those of selfishness and greed? Shall the men whom the Southwest of the future send out to fight the world's battles be Puritans or libertines? I believe the Church of the Pilgrims has a great mission among these pilgrims of this twentieth century. The spirit of the land is intensely free and democratic, and they demand a religion real and practical. One that is neither creed-bound nor hide-bound. They want Christ, prayer, righteous living, and spiritual ideals, with the Holy Spirit in the heart of man. No other church is bringing these things like our own. An illustration of the value of our work in the Southwest is found in the two outside preaching points which I have established at Allie, where we have organized Union Center Congregational Church; and Cotton Grove. The people there are strong, vigorous, well educated and aggressive. Many of them had never heard of a Congregational church before, but they take to it by nature. They are born Congregationalists.

The last thing that is evident to us here is that we must have help from the older churches in these infant days. Who ever heard of an infant getting up and walking off without help? He would bump his head, probably, get bow-legged, and possibly break his neck. Come over into Indian Territory and help us. If you cannot come, send. Send your best men and women. Do not withold the money that we need to build up our churches, and above all, send to God in our behalf your prayers.

INDIAN CAMP ON THE WASHITA

NEVER *in the history of Indian Territory and Oklahoma was there more need of church work than to-day, and never a brighter promise of success. Railroads are pushing in every direction, new towns are springing into existence by the score, and thousands and tens of thousands of new comers will find their homes here during the next twelve months.*—Superintendent J. H. PARKER.

# EDITOR'S OUTLOOK

## The Treasury

THE seventy-eighth year of the Congregational Home Missionary Society closed on the 31st of March. The story of the treasury department for the year is a disappointing one Twelve months ago the books were closed with all bills paid and the burden of debt which had oppressed the Society for a number of years, fully extinguished. It became evident, however, as the months passed that the receipts from legacies were to be phenomenally small, although contributions from the churches were fully up to the record of the preceding year. For one reason or another, in scores of cases, the settlement of estates and payment of legacies were postponed, until at the close of the year it appears that from this cause alone the receipts have suffered a drop from the preceding year of more than a hundred thousand dollars. The record of the net receipts from all sources in comparison with that of the preceidng year is as follows:

| | 1903–4 |
|---|---|
| From contributions | $102,897.10 |
| From legacies and other sources | 108,595.05 |
| | $211,492.15 |
| | 1902–3 |
| From contributions | $102,843.98 |
| From legacies and other sources | 214,825.85 |
| | $317,669.83 |

## Legacy Receipts

The fiscal year, now closed, is significant, first for the continued support of churches and individuals without decline, and secondly, for a disastrous shrinkage of legacy receipts as compared with those of the previous year. It is not the first calamity of its kind, nor will it be the last. In the nature of the case such events are inevitable and are to be regarded with regret rather than with alarm.

Four times in the last twenty years receipts from legacies have fallen in a single year below the average level. In 1885 they declined from $100,000 to $86,000, but in the following year they rose to $171,000. In 1887 they fell again to $65,000, but advanced in 1888 to $128,000, falling again in 1889 to $73,000 and advancing in 1890 to $226,000. Since that year until the year just closed there has been no such sudden decline. Thus it will be seen that yearly comparisons are of no value, in estimating the probable income from legacies. The law of their progress can be learned only by comparison of decades. This reveals the cheering fact that not only are legacy receipts a constantly increasing total, but their ratio to the aggregate receipts of the Society has gradually advanced in fifty years from *eighteen per cent. to twenty-nine per cent.* No one, therefore, should infer from the failure of a single year that the friends of Home Missions are forgetting the Society in their wills. The shortage of the last twelve months, so serious in its effects upon all our missionary operations, is simply one of those events quite beyond the reach of human foresight or prevention.

The appeal which this makes to all our friends is too plain to need mention. An emergency has been created which can be met only by prompt and enlarged contributions from the Society's living givers. The summer months are upon us when churches scatter and receipts are apt to run low. About $25,000

are required each month for the payment of missionary service. It is for our friends and givers to say *now* whether the debt thrown upon our treasury by the failure of legacies shall be increased by insufficient contributions from the living during the next three months. The Executive Committee has sought to prevent this calamity by reducing the apportionments of the year. Will the churches now meet the Committee half way and so swell their gifts to the treasury as to forbid all possibility of such a disaster?

## The Home Missionary Revival

In just what form it is coming and by what instrumentalities, no man is wise enough to predict. But that it will come is certain, because it is needed, and the Kingdom of God in America is not to be stayed in its onward march. Certain things about the Home Missionary Revival may be reasonably assumed.

It will be a *spiritual* revival,—bringing to the churches a quickened sense of the supreme value of the individual soul and of its dire peril apart from God. The missionary movement began in this world as a rescue; its motive, love; its symbol, a Cross. Not one word had the Great Missionary to say of "Country," but much to say of seeking and saving *men* that were in danger. That early ideal, it cannot be denied, had lost something of its place and power in the missionary spirit of the age. Love of country is sometimes exalted above love of man; patriotism above pity; civilization above salvation. Not that these secondary motives are unworthy, but they may come to usurp the place of the prime motive which drew the Master Missionary from the skies and illumined every step of His progress from Bethlehem to Calvary. "Thou shalt call His name JESUS," said the angel of the Annunciation, "for He shall save His people from their sins." Home Missions, first and last, is the saving of men from their sins.

If it were supposable that we Americans had no country to be rescued; that we had no civilization worth our effort to secure; that no social or commercial interests were involved in the triumphs of morality and religion; that there were no imported ignorance and vice to be leavened for our own safety, with sweetness and light; had we no church polity even which we preferred to exalt and transmit; none of these secondary and partly selfish objects to stand or fall with Home Missions; yet there would remain millions of Americans living in the bonds of unrepented and unforgiven sin for whom Christ died and whose rescue He committed to the patient and loving charge of His church. This greater motive, thank God, has not vanished, but it is dimmed; it is not dead, but it needs revival; and no revival will be adequate that does not restore the home missionary movement to its original spirit and motive as an agency of "Rescue."

The re-enthronement of these early ideals would work vast changes in our methods and would help to solve some burning questions.

* * *

*Sectarian conflict*, where it exists on missionary ground, would die a natural death; for such a revival would strike at the root of this plague and reproach. When the Church of Christ, whatever its subtitle, shall carry its missionary work back to first principles, which have not about them the least sectarian taint—back of the "*ism*," whatever its name, to the command of the one Lord,—back of the sect, whatever its worth, to the Love that travailed on Calvary for the souls of men,—back of the glory of *our* church whatever its history to the peril of men living and dying in sin,—out of the circle of *our* polity, however we love it, into the boundless horizon of God's eternal Kingdom,—then sec-

tarianism will be dead and forgotten, or only remembered as an unnatural and odious thing.

* * *

Such a revival would solve the problem of *men*. Why are so few young men inclining toward the ministry and why do so few of them prefer the hard places? Many answers are made. The support, we are told, is insufficient. Liberal professions have multiplied from three to twenty and all of them are better paid than the ministry. The material and secular spirit of the age is made responsible for the failure. Add to these reasons as you will, they all come to this—Christian young men do not acknowledge the authority of the *Command;* they do not feel the drawing of the *Love* which is the reason of the command; they are not touched as their Master was by the *peril and need* of men; and some other and lower and nearer kingdom than that of God fills their vision. The Home Missionary Revival is needed to restore these values to their natural order. If the living of the ministry is inadequate, let it be raised, make it enough. The soldier is worthy of his hire. But it will be a sadder day even than the present when young men are drawn into the ministry by its temporal rewards and prospects. We must strike deeper than the question of a salary before this shrunken river of service shall again overflow with consecrated enthusiasm. Restore Home Missions from the pettiness of an enterprise to the fervor of a crusade; magnify its function as a rescuing agency and there enters into it at once an element of chivalry which will appeal, not in vain, to the generous spirit of consecrated young men.

* * *

Such a missionary revival would solve the *money problem* once and for all. Missionary benevolence is not rooted deeply enough as yet to save a nation or convert a world. We sigh and pray for "forward movements," but another movement must come first, a downward movement, the sinking and broadening of the sources of supply. Our Missionary Societies work faithfully at the pump, which is always running dry, and one year follows another with revenues wholly inadequate for missionary needs. But there is no patent process of multiplying receipts. The trouble is not with the pump, the trouble is with the well. When our missionary benevolence shall go down from the capricious touch of all surface currents to feel the great throbbing tides of obedience, of love, of human need and peril taking hold of these living springs as they coursed through the heart of the loving Christ, the result will be as the meeting of the North wind and the South over the garden of the Lord, "that the spices thereof may flow out."

## The Only Revival

"ONE MORE REVIVAL, MY BRETHREN, ONLY ONE IS NEEDED —THE REVIVAL OF CHRISTIAN BENEVOLENCE—THE CONSECRATION OF THE MONEY POWER OF THE CHURCH UNTO GOD. WHEN THAT REVIVAL COMES, THE KINGDOM OF GOD WILL COME IN A DAY. YOU CAN NO MORE PREVENT IT THAN YOU CAN RESIST THE TIDES OF THE OCEAN."—*Horace Bushnell.*

# TIMELY TRUTHS—TERSELY TOLD

## The Breadth of Home Missions

THERE is an element of inspiration in the mere dimensions of the Home Missionary problem. It may well tax the faith and strength of the church to face and deal with such problems as those that confront the Home Missionary Society. There is inspiration in the magnitude of such a work, because it is only the great need that makes the great opportunity; it is only the great peril that develops the great power that conserves and saves. Emerson has somewhere said that nothing is so perilous for men as that they should live secure, when they ought to be dying for their country. It is matter of rejoicing that this vast nation, which must also make itself a great nation if it is to be secure, is held face to face with great and imminent dangers that force into action the heroism and sacrifice that might otherwise disappear under the spell of materialism. Nothing could be so disastrous for the world as that it should be thoroughly at ease; should go its way and live its life undisturbed by anxieties and untroubled by care. Greatness in peoples as in men is bred by tremendous struggle, and by achievements which are wrung out of the agony of noble souls. It is in such experiences that life is saved from becoming mere animal existence.

Let us rejoice when God draws heavily upon us, because this is the evidence that His work is going forward on a greater scale, and demands a larger share of human co-operation. The emphatic calls for help serve to remind us that the churches cannot spend in barren and worse than useless discussions the time and strength which are needed for the very salvation of Society. For the problems with which the Home Missionary Society is dealing do not relate to the church alone or merely; they are State problems of the first importance; problems which affect every interest and every citizen in the country. The work which the faithful and capable servants of the Society are doing is the public work; they are charged with responsibilities to the Nation, second to none. While politicians are clamorous about surface questions, about mere matters of policy, the home missionary is dealing, at first hand, with the most fundamental things which affect the national welfare and life. The tariff is a small matter compared with the question of the Americanization of the hordes of foreigners who are already in control in many parts of the country. The question of the character of a civilization transcends in importance all questions of method, policy, and material interest. In its dealing with these questions the Home Missionary Society is doing the work of statesmanship as well as of religion, and its servants are public men in a truer and deeper sense than the great majority of those who fill our legislative bodies or sit in the places of executive power. Such a recognition doubtless awaits the men who are now putting heart and life into the service of Home Missions.

Hamilton W. Mabie

NEW YORK.

## For the Coming Millions

It is said of Henry Clay that when he first left his Kentucky home and traveled eastward, he climbed the

mountains and looked off toward the great sea. He stood for a few moments as if listening, and when asked what he heard, he replied, "I seem to hear the tread of coming millions."

The missionary at the front hears the tread of coming millions. He may be out on the broad prairie or in the solitude of the mountains, but he hears the tread of millions none the less. He toils among scattered hamlets, and his congregation gathers in little schoolhouses and cabins and dug-outs. But it is not for these alone he labors. He has in mind the millions that are coming. He knows they are surely coming and they will not be long on the way. He is in the line of coming empires; in the track of destiny; he sees about him a cluster of mighty States, each in itself a mighty empire. A few years more and these sparsely settled regions will teem with busy populations. He wonders what place Christian principles shall have in shaping these commonwealths. Here is an opportunity to do a service for his country and his Master which is never offered but once. Here is an opportunity to enter and shape the beginnings of great States. There may be done now in two-score years what two hundred years cannot do later. These States are rapidly assuming the character they will permanently bear.

What part are our Congregational churches to have in shaping these great commonwealths? What place shall the principles and order of the Pilgrims have in the full-grown States that will soon be upon us? Some may say, others will do the work if we do not. Possibly this may be. Others may hear the call to which we are deaf. Others may respond to the need to which we are indifferent. But it was not the wont of the Pilgrims to let others go where they were called. It was never their wont to lag behind while others pressed to the front. Pilgrims' sons must not prove unworthy their ancestry. They must not allow the work which belongs to them to be taken from their hands, nor the crown that is meant for them to be struck from their brow. May they rather feel impressed that they have come to the kingdom for such a time as this!

And we must not think the old-time speed will answer to-day. The old-time speed will leave us in the rear. Everything has quickened its step. The gospel must quicken its step, too, if it would keep alongside of the age. In the olden time, men went West with the ox team, and everything had to "wait for the wagon." Now they go West in the lightning express, and all things must follow with railroad speed. The little hamlets of five years ago are now counting their population by thousands and their traffic by millions. All of these communities in city, village and hamlet call for the gospel, and the call must be answered now. Communities, like men, acquire their character in youth. The early influences of pioneer life are prophetic of the future and become the abiding influences of the aftergrowth. The onward progress of settlement will henceforth be more rapid than ever, and if our gospel work is not to keep pace with this onward movement, we must take our place with denominations which have done their work and cease to be counted as one of the aggressive forces of the Republic.

Richard Cordley

LAWRENCE, KAN.

## Will It Pay?

No thorough-going business man makes an investment without first asking, "Will it pay?" Jesus presented the matter of personal salvation from the standpoint of profit and loss, and asked, "What shall it profit?" Dividends payable in cash are not the only kind which have value, but dividends in some form should be expected from every investment.

Money invested in Home Missions, —will it pay? The history of Home Missions gives the answer. The organization now known as the Congregational Home Missionary Society began its work in 1826. Since that time the Society and its Auxiliaries have expended in home missionary work *twenty-one million dollars*. What have been the returns from this large expenditure of money? In the nature of the case only a small part of the results of home missionary work are of a kind which can be tabulated. A few of the facts, however, can be set down in figures.

The work of Home Missions brought into being five thousand Congregational churches with a present membership of five hundred thousand, and holding property worth sixty-one million dollars. It has resulted also in fifty-one high-grade colleges and academies with a present attendance of sixteen thousand students and with endowments and buildings aggregating in value fifty-four million dollars. Who can estimate the value of these moral and spiritual forces in building up and safeguarding the welfare of the nation? And what is more, the beneficent results of home missionary work have extended to every nation on the globe, even to the Islands of the Sea.

From the great host of noble self-sacrificing men and women, nurtured and trained for service in home missionary churches and colleges, have been recruited thirty-four of the thirty-six superintendents and missionaries now in the employ of the Congregational Sunday-school and Publishing Society, four hundred and forty-seven of the five hundred and forty-nine missionaries now at work in the twenty missions of the American Board, and six hundred and eighty of the seven hundred and fifty-one teachers and missionaries working in the various fields of the American Missionary Association. Such results, to be sure, are dividends which cannot be marketed in the Stock Exchange, but are of priceless value.

These investments have paid also most handsomely in cash dividends. The author of "Leavening the Nation" brings out the astonishing fact that the Congregational churches of home missionary origin have in the last twenty-five years paid into the treasuries of the Congregational Societies more money than their home missionary work has cost in the hundred years since it began. And he is certainly justified in adding, "Any business house with branches in forty States and Territories that should be able to show a similar return for capital invested, would be rated high in the commercial agencies of the world."

Of the two million dollars contributed last year to the six great Missionary Societies of the Congregational churches of the United States, more than one-half came from churches of home missionary origin. The mathematicians will have to devise a new way of compounding interest before an adequate comprehension can be had of the profits of home missionary investments.

CAMBRIDGE, MASS.

## Ministerial Relief as a Co-operating Agency

Through the courtesy of the Home Missionary Society, the National Council Ministerial Relief work was represented in a brief address by its secretary at the Providence meeting. This was a recognition of the value of that work in home missionary effort. A leading Connecticut pastor, in an article recently published in *Congregational Work* has again called the attention of the churches "to the very close relations which exist between the Home Missionary enterprises and the work of Ministerial Relief."

This vital relation appears when you consider the effect upon the ever-

serious problem of securing a sufficient number of able men to man the home missionary fields, their compensation being insufficient to meet current expenses and also to provide for the period of old age and infirmity. It is the aim of the Ministerial Relief movement, both National and State, to secure funds adequate to assure every home missionary, who has devoted his years of ability and strength to such a noble and privileged service, that if, when old age overtakes him, he is in need, he will be comfortably and affectionately cared for until the end. Such a guarantee would greatly relieve the home missionary problem and manifestly affect the question of the supply of the best-equipped men for these needy fields in all parts of our country.

Already the large majority of the beneficiaries of Ministerial Relief, whether of the State or National funds, are men, or the widows of men, who served heroically and with fidelity under serious privations in home missionary fields or other fields equally difficult. It is, therefore, a matter of the very greatest importance that all our churches should recognize the Ministerial Relief efforts, as most valuable co-operating agencies, with the Home Missionary Boards in evangelizing the whole land.

NEW YORK.

## How May Christians Push in This Pushing Age?

We who live in the United States to-day, are in a constant state of expectancy. Good or bad news each morning does not surprise us. Only, in moral and religious happenings, there are no sudden changes. We have no inundations of devastating or regenerating forces; Mormonism, for example, to a close observer, has advanced by a logical increase; we watch it, or may do so, as we estimate a glacier's progress, slowly but surely creeping on between the moraines of the gentile influences confining it within defined limits, but not stopping its onward march.

In our home missionary and other efforts to save our land, we expect therefore the slow but sure reclamation of society. Our work is constant pressure, keeping evil within bounds, and holding back little by little the flow of sinful practices. We elevate communities by watching for opportunities, seizing strategic points and holding them. We cannot launch a legion against gigantic entrenched iniquity.

Our financial kings deal in millions and play their game by promoting tremendous changes in market values. Their secret measures for their own selfish ends show in vast enterprises, useful in some directions, but always with the motive of adding to the wealth of a few. Our work deals on the other hand with the units of society. We gain a convert here and plant a little church there; we build a watch tower sometimes with a single warder in a new territory. We set up a single standard and rally around it a few loyal hearts.

It all seems small to the men engaged in American enterprises, accustomed to project enormous schemes. But the King has his eye on his own. Jesus has won his victories by the twos and threes sent before Him, whithersoever He Himself would come. But for His devoted disciples in the cities and villages, where would our land be to-day? We are, in home work, like the few, true men in politics who would save the great forests of the North against the greed of the times, in its mistaken policy of immediate results and its sad catastrophes of inundations and cyclonic disturbances.

Unless we provide means of maintaining the growth of sturdy principles, existing in society on our mountain tops of lofty sentiment, the plains below will surely be swept by floods of commercial and social

immorality. We work at the sources. We cause the rains of a gracious heaven to percolate through under strata—to spring up where immigrants set their stakes and political schemers arrange for Statehoods. Those springs flaunt no flags, show no insignia of conquest; but where they abound on the prairie, or in the suburbs of our cities, the waters of religious trust and hope sweeten the lives of men, change the moral wastes into oases and, along the humble watercourses of truth, reveal the fecundity of the everlasting life.

Loyalty to such quiet aggression is the safety and real progress of America. Steadily our hopes, our prayers, our money follow out and increase these rivulets of blessing. Is there any true Christian patriot who can resist the impulse in this constructive age, to aid in cultivating this great garden of the Lord's planting in soil consecrated to God from the beginning and ordained to be the object lesson of the world's redemption?

A. S. Twombly

NEWTON, MASS.

## Presuming Too Much

[By the courtesy of Dr. Leonard W. Bacon the following unpublished letter, written by his honored father, Leonard Bacon, and bearing date of January 26, 1867, has been sent to this office. No reader who ever knew Leonard Bacon can possibly doubt its authorship. We are glad to make room for it in these columns, not only as a memorial of a beloved and honored leader, but because of its bearing on Home Missions, as carried on to-day. Doubtless denominational self-consciousness has increased among Congregationalists since 1867. Yet in the new regions of the land, where their chief missionary work is done, the strength of Congregationalism is still to be found in its ecclesiastical independence and its unsectarian breadth.—ED.]

MESSRS. EDITORS: I have just received a circular, issued in behalf of The —— and signed by some of the most justly respected names in New England, against some of the terms of which I beg to be heard in protest. It begins:

"To the Members of Congregational Churches in the United States. Brethren Beloved: In becoming members of these churches, you may be presumed to have acted with intelligence and cordiality. You esteem the doctrines, the organic form, the rites and the polity of these churches as scriptural and supremely valuable."

I put the question to you, Messrs. Editors, and to the sober second thought of these gentlemen themselves whether intelligent and cordial membership in a Congregational church, implies any such thing as is here represented. Does a Congregational church mean a church for Congregationalists only? Is it to be understood that no one is welcomed to its fellowship but such as acknowledge the "supreme value" of its organic form, and of its *rites*, and of its polity? Is a member who may change his views on these tremendous questions expected to retire from its communion under penalty of imputations on his intelligence and cordiality?

These are questions of practical importance. Some of us have been accustomed to commend Congregationalism as being, not necessarily another organization of schism, for the further subdividing of the body of Christ, but rather a plan upon which in a distracted community Christians of various names might come together. We have been accustomed to make cordially welcome to our fellowship believers who, by reason of neighborhood of residence, or personal interest, or consideration toward others in their own families, or desire to unite a divided and so weakened community of Christians, have waived, not abandoned, their preferences concerning church order or ritual, and have come to join us in Christian work and worship. Is all this wrong? And must we henceforth warn all who may approach us from other communions that they are

understood by that act to unite themselves "cordially" with a national propaganda of principles which they have not learned to accept?

The more this dogma prevails, that a man is to have fellowship with no church whose doctrines, forms, rites and polity, one and all, he does not hold to be "scriptural and supremely valuable," the more good men must we expect to find "lying around loose," repudiating all church fellowship. The more it is inculcated as the duty of a good man to join himself to a company of true believers in the place of his abode, even though they seem mistaken in "rites" and "polity," the sooner will the scandal and nuisance of prevailing schism be abated, and a *real* Congregationalism be illustrated; for it seems to me that a true Congregationalism requires the individual believer to defer to the will and government of the brethren, not only when they agree with him but when they differ from him.

It would be unjust to make these brethren "offenders for a word." But the offense does not lie simply in the phrase to which exception has now been taken. The document as a whole is couched in the terminology of that school which thinking itself hyper-Congregational, has become un-Congregational. It announces a new institution unheard of by the fathers, to wit, "the Congregational Church" having "a distinct organic existence," co-ordinate with "other branches of the church;" and personifies "her" as a divinity of the feminine gender, in a style of rhetoric common among the writers of the "Church Journal" and worthy to be conceded to their exclusive use.

The sons of the Pilgrims are interested to know whether this is the sort of Congregationalism for which they are rallied "to the rescue."

Leonard Bacon

New Haven, Conn., 1867.

## The Church and the Community

The church is to rule the community not with Pharaoh's sceptre from a Cæsar's throne or by the edge of the sword. As a member of the body of which Christ is the head, it is won by his spirit and method. He established no earthly throne, called no prime ministers, organized no armies, conquered no territory. He aimed simply at human hearts and won them by unselfish service and love. He set up His kingdom in the hearts of men. Paul, a prisoner, carried this gospel of loving service by word and deed to the empire's center, where it worked up from a prison cell to the palace, and conquered the throne of the Cæsars. And the Christ of the gospels and history has not changed in His methods. He wins to-day through the loving, unselfish service of those called by His name. They appear to lose all, but they gain all. The Christlike man in any community, as a rule, wields more influence than any other. The more the church is like the Master, the greater its power. It wins and rules by love. Guided by His spirit it shapes the morals, the education, the law, and fixes the standard for the individual, family and social life and character, in a circle which includes itself in the center and the regions about it in the circumference.

And Home Missions means such a ruling, shaping influence and power in every community of our beloved land.

It is thus that Missionary societies, whose sole function is the planting of churches, enter into the hidden life of a nation in ways that political parties can never enter, and which even Christian men are sometimes slow to appreciate. All that is good in the social and civil life of a nation finds its nursing mother in the Church of Christ.

William J. Gray

St. Paul, Minn.

# OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT · CONDUCTED · BY
DON · O. · SHELTON · ASSOCIATE
SECRETARY

THE PRAYING MEN OF HISTORY HAVE NOT BEEN THE WEAKLY MEN OF HISTORY. TAKE THE CASE OF MR. GLADSTONE, WHO KNELT IN HIS PRIVATE ROOM IN PRAYER, AS TENNYSON TELLS US, BEFORE HE WENT TO THE HOUSE OF COMMONS. MR. GLADSTONE WAS NO WEAKLING.—*The Rev. Reginald J. Campbell, M.A.*

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"LORD, TEACH US TO PRAY." YES, TO PRAY. THIS IS WHAT WE NEED TO BE TAUGHT. THOUGH, IN ITS BEGINNINGS, PRAYER IS SO SIMPLE THAT THE FEEBLEST CHILD CAN PRAY, YET IT IS, AT THE SAME TIME, THE HIGHEST AND HOLIEST WORK TO WHICH MAN CAN RISE. IT IS FELLOWSHIP WITH THE UNSEEN AND MOST HOLY ONE. THE POWERS OF THE ETERNAL WORLD HAVE BEEN PLACED AT ITS DISPOSAL. IT IS THE VERY ESSENCE OF TRUE RELIGION, THE CHANNEL OF ALL BLESSINGS, THE SECRET OF POWER AND LIFE. NOT ONLY FOR OURSELVES, BUT FOR OTHERS, FOR THE CHURCH, FOR THE WORLD, IT IS TO PRAYER THAT GOD HAS GIVEN THE RIGHT TO TAKE HOLD OF HIM AND HIS STRENGTH. IT IS ON PRAYER THAT THE PROMISES WAIT FOR THEIR FULFILMENT, THE KINGDOM FOR ITS COMING, THE GLORY OF GOD FOR ITS FULL REVELATION.—*The Rev. Andrew Murray.*

## LETTERS TO A MISSIONARY COMMITTEE

### II—ON SETTING OTHERS AT WORK

I CONGRATULATE you that you so clearly recognize your great opportunity as a committee chairman. This is an assurance that with persistent, patient effort, and by definite, believing prayer, you will gradually overcome what you have thought to be a lack of capacity on your part for setting your fellow-committeemen at work.

Much depends upon your recognition of the necessity of doing this. If you look upon your position as one that affords you a fine opportunity for leading others to do things that need to be done, you will, in the end, reap a harvest of results that will highly gratify you. After many years of experience in the work of large and effective religious organizations, I am convinced that success and failure in committee work are largely determined by the conception of his mission which the chairman holds. When he undertakes personally not only to think out, but also to *work out* most of the plans; when he minimizes or ignores the responsibilities resting on other members of his committee; when he fails to ask these to undertake tasks for which they are fitted; when, either directly or indirectly, he attempts to become the whole committee, there will come decline and defeat.

You may have read that pointed saying of Napoleon, that he would rather have an army of donkeys with a lion for a leader, than an army of lions with a donkey for a leader. He saw that *the leader is the key to most situations*. It is the case, certainly, in this great crusade that is going forward under the name of missions. The chairman of the missionary committee is primarily a leader. He must seek to *lead* others to do their best; to *lead* them on to greater degrees of efficiency; to so *lead* them that they in their turn shall also become leaders.

You, I am sure, have been quick to see that a chairman must study the characteristics and qualifications of the members of his committee and must seek to assign to each the specific tasks for which he is best fitted. Those who have achieved most in the service of God have believed heartily in a proper division of labor. Moses did. Read Numbers i–iv. The last-named chapter shows how minutely he specified the work of each. This was also the method of our Divine Master. The marvelous story of His training of the Twelve reveals His determined purpose to accomplish His world-wide work largely through others. See, for one example, Mark vi. 39–41. Illustrations of the value of organization, from secular history, will also doubtless suggest themselves to you. Hume, you may remember, dwells upon the notable results achieved by William I. through organization. "Nothing tended more to break down the power of the great territorial chiefs," says Hume, "and to make a central government supreme, than William's division of England into smaller earldoms, generally one for each of the shires, which thus came to assume the name of *counties*."

As you desire a few definite suggestions on the art of setting others at work, these are given:

Study the art of organization. Take time to read at least a part of the journals of John Wesley, who was one of the most efficient organizers of all time. You will discover that he not only methodized his own life, but systematically placed responsibilities on others. Look upon your committee as *a force to be trained, developed, utilized.*

Endeavor to lead others to discern their individual responsibility for carrying forward the work of the committee. By continuous effort, lead each one to see that *his* thought, *his* prayers, *his* suggestions, and *his* labors are essential.

Assign definite work, suited to the capacity of the members of the committee. Give each one a fair chance to show what he can do, keeping in mind the beautiful example of St. Paul. (1. Cor. ix. 19-23.) Aim to adapt your requests for co-operation to the capacities of each. A good motto for a committee chairman is: "To every man *his* work." Despise not what you may be tempted to look upon as small gifts in others. I have heard of a young man who was asked by the chairman of a committee to lead a prayer-meeting. He responded: "I do not think I could do it. I never did such a thing." But his friend said to him: "Could you announce three or four hymns?" "Yes," he said, "I think I could do that." "Could you read a brief selection from Scripture?" "Yes, I could do that." "Could you call on one or two of us to lead in prayer?" "Yes, I think I would be equal to that." "Could you, then, request that brief testimonies be given?" "Yes," he said. "Well," said the chairman, "this is all that we will ask you to do," and so the young man consented to lead the meeting. He went on from this humble beginning, under such wise tuition, until, within a year and a half, it was said that, by common consent, he was the most efficient Christian lay-worker in the city in which he lived. That chairman did a noble piece of work when he thus sought to lead out this young man. Make much, therefore, of the members of your committee. Suit your requests to their capacities. Lead them on until they become a strong force

for the up-building of the Master's Kingdom.

We all have reason for gratitude for the great number of members of missionary committees now enlisted. The chairmen of these committees, who are the ones appointed to lead them into increasing degrees of efficiency, are called to a great and noble task. As they consider how they may lead others to do their best work, they may wisely keep in mind the recent words of a leader in the Japanese army: "Organized little counts for more than unorganized abundance."

## YOUNG PEOPLE'S SUMMER CONFERENCES

By Charles V. Vickrey,

*Secretary Young People's Missionary Movement.*
*New York City*

ATTENDANCE at the summer conferences of the Young People's Missionary Movement is a dangerous experiment for one who is not willing to face his personal obligations to missionary work.

Last week I met in one day, at different places and hours, three persons who had their life plans completely changed by attending the Silver Bay Conference last summer, and who are now planning to give their lives wholly to missionary work either in the United States or in other mission fields.

The purpose of these conferences is to bring consecrated young men and women face to face with the question of where they can make the best investment of their lives for the extension of the Kingdom of God. The answer most frequently is that they can serve the mission cause

THE SILVER BAY HOTEL

best by developing a prayerful interest in missions in their local churches, but not infrequently the call is to personal service among the "submerged tenth" in the cities, or, on the "firing line" on the Western frontier.

There is no better proof of the practical value of these summer conferences than the testimony of missionary secretaries that the strongest work in young people's societies during the past year has been done by persons who attended the conferences last summer or the summer preceding.

Three of these conferences will be held during the coming year, as follows: Winona Lake, Indiana, June 17–26; Lookout Mountain, Tenn., July 1–10; Silver Bay, Lake George, New York, July 22–31.

The aim of these conferences is twofold:

(1.) To deepen spiritual life and missionary purposes in the church of the future, as at present enrolled, organized and in training in the Sunday-schools and Young People's Societies.

(2.) To serve as annual councils for the organization of the year's campaign and as training schools for the better equipment of leaders.

*Program.*

Recognizing the Word of God as the chief authority for missions, and prayer as the greatest factor in missionary achievement, each day's program will begin with a quiet hour of Bible study and prayer, under the direction of teachers of well-known power. The second hour will be devoted to conferences for the discussion of practical methods of missionary work in churches, Sunday-schools and Young People's Societies. During the third hour, the members will be divided into classes for the study of home and foreign missions. These classes will consider the new Forward Mission-study Text-books for 1904–5, and will be under the direction of such experts as Dr. T. H. P. Sailer, Educational Secretary

A GLIMPSE OF THE WOODS AT SILVER BAY

of the Board of Foreign Missions of the Presbyterian Church in America, Mr. Don O. Shelton, Associate Secretary of the Congregational Home Missionary Society, and Dr. A. L. Phillips, General Superintendent of Sabbath-school work of the Presbyterian Committee of Publication. The purpose of these classes will be to prepare the delegates for leadership of similar classes in local societies during the ensuing year.

*Who Should Attend.*

The Young People's Societies and Sunday-school organizations should plan to send their strongest workers to the Conferences. Representation should not, however, be limited to those who are already at the head of missionary departments. It should include persons who may, and probably, with proper teaching, will become leaders in missionary work among young people. Young People's Societies which have come in contact with these Conferences in preceding years are this year emphasizing the importance of having their best workers attend and, in many instances, are arranging to pay a portion of all of the delegates' expenses rather than be deprived of the value of the Conferences in their work during the coming year.

Reduced rates have been secured for the Conferences on nearly all railroads. The hotels have likewise been placed practically at the absolute disposal of the Conference Committee, thus enabling exceptionally low rates to be made. These rates, however, are offered only to regularly accredited delegates and arrangements must be made with the Committee in advance, in order to secure credentials and accommodations.

*Speakers at Silver Bay, on Lake George.*

It is impossible at this time to announce a complete list of speakers, but among those who expect to be present and assist on the program,

THE CONGREGATIONAL DELEGATION AT THE YOUNG PEOPLE'S MISSIONARY CONFERENCE LAST YEAR

are the following well-known leaders:

Hon. Samuel B. Capen, President of the American Board of Commissioners for Foreign Missions, Boston.

Rev. John F. Goucher, President of the Woman's College of Baltimore.

Rev. Charles L. Thompson, Secretary of the Board of Home Missions of the Presbyterian Church in America.

Mr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in America.

Rev. E. E. Chivers, Field Secretary of the American Baptist Home Missionary Society.

Mr. S. H. Hadley, Superintendent of Jerry McAuley Mission.

Rev. Arthur S. Lloyd, General Secretary of the Domestic and Foreign Missionary Society of the P. E. Church in the United States.

Rev. Willis R. Hotchkiss, of Africa.

Mr. Don O. Shelton, Associate Secretary of the Congregational Home Missionary Society.

Dr. T. H. P. Sailer, Educational Secretary of the Board of Foreign Missions of the Presbyterian Church in America.

Mr. John Willis Baer, Assistant Secretary of the Board of Home Missions of the Presbyterian Church in America.

Rev. E. H. Dutton, Assistant Secretary of the American Baptist Missionary Union.

Rev. A. W. Halsey, Secretary of the Board of Foreign Missions of the Presbyterian Church in America.

Mr. Harry Wade Hicks, Assistant Secretary of the American Board of Commissioners for Foreign Missions.

Mr. Harry S. Myers, General Secretary of the United Society of Free Baptist Young People.

Rev. A. L. Phillips, General Superintendent of Sabbath-school Work of the Presbyterian Committee of Publication.

Mr. S. Earl Taylor, Field Secretary for Young People's Work of the Missionary Society of the Methodist Episcopal Church.

Mr. John W. Wood, Corresponding Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

Mr. Harry Munroe and Mr. M. E. Trotter.

*Speakers at Winona Lake.*

Rev. John F. Goucher, President of the Woman's College of Baltimore, who will preside throughout the Conference.

Mr. John R. Mott, Secretary of the World's Student Federation.

Mr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in America.

Mr. Don O. Shelton, Associate Secretary of the Congregational Home Missionary Society.

Dr. T. H. P. Sailer, Educational Secretary of the Board of Foreign Missions of the Presbyterian Church in America.

Rev. E. H. Dutton, Assistant Secretary of the Baptist Missionary Union.

Rev. A. W. Halsey, Secretary of the Board of Foreign Missions of the Presbyterian Church in America.

Mr. Harry Wade Hicks, Assistant Secretary of the American Board of Commissioners for Foreign Missions.

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Mr. S. Earl Taylor, Field Secretary for Young People's Work of the Missionary Society of the Methodist Episcopal Church.

Rev. Wm. M. Bell, Secretary of the Missionary Society of the United Brethren in Christ.

In addition to the above it is expected that prominent missionaries from various mission fields will be present.

## A METHOD OF ACQUIRING MISSIONARY KNOWLEDGE

AT a missionary meeting of the Neponset, Illinois, Christian Endeavor Society, the Missionary Committee provided a set of envelopes, about 7x10 inches in size, in which the Committee had placed clippings from recent papers and magazines. One of these envelopes contained an article on "Going to School in Alaska," cut from *The Outlook*, a leaflet on "Alaska," a newspaper clipping about Alaska, and so on. Another envelope had clippings, leaflets and letters about mission work in India. Each envelope contained literature representing a different mission field or country or department of mission work. The Committee explained the purpose of these envelopes by saying that each one present often saw in *The Youth's Companion*, in newspapers, and in magazines interesting articles and news items about countries where there are missionaries. Those present were then invited to take one envelope and (1) read what it contained; (2) engage in the work of collecting clippings upon that mission field; (3) once in two months at a Christian Endeavor Missionary meeting report items

of special interest from the field of his choice. There was a hearty response. The following fields were selected that evening and others will be assigned to people not present then, but equally interested in the study of missions: Africa, China, Japan, India, Turkey, Pacific Islands, Alaska, American Indians, Negroes, Cuba, and Porto Rico; Home Mission work for foreigners in American cities; Home Mission work in the South and West; work of the Congregational Church Building Society. The youngest Christian Endeavorer that took an envelope was about twelve years of age. At the end of one year the young people can exchange envelopes and mission fields if they so desire. Any time it is so desired these larger fields can be divided. A new field will be provided at any time by the Missionary Committee to anyone not now in this Mission Study Circle. The plan has much of promise in it. REV. H. L. HARTWELL.

# A RECENT YOUNG PEOPLE'S HOME MISSIONARY PROGRAM

## APPRECIATIVE WORDS FROM SOME WHO USED IT

HAVING used the material supplied by you for the March Missionary meeting, I hereby extend the thanks of the Society, Missionary Committee and leader. Much interest was taken in the programme and meeting, as was evidenced by the increased attendance, some forty being present, fifteen of whom were visitors, mostly young men. The leader gave out questions on the topic to be answered during the open session. Mrs. George B. Brown, Treasurer of the Ohio Woman's Home Missionary Union, spoke words of information and encouragement. The room was very prettily decorated with the national colors and with Christian Endeavor flags.

FRANK E. EATON.

*Toledo, Ohio.*

PLEASE accept my thanks for the excellent programmes and material. This was our first Home Missionary meeting for several months and those present evidenced much interest in the matter presented. In connection with the other material the leaflet, entitled, "Christianize America," by Don O. Shelton, was used.

FLORENCE M. HEMENWAY.

THE meeting went finely. The only drawback was the lack of time to bring out all the plans of the work. We used the printed programme, but for the last fifteen minutes we had brought to us again the work of our Wisconsin Home Missionary Society. The meeting was intensely interesting to all present.

MARTHA S. DIXON.

*Beloit, Wisconsin.*

THE meeting was well attended and very interesting. We ran over the hour some fifteen minutes, there was so much to be said on the subject. We voted at the meeting to give the last quarter of our two-cent-a-week offering to the Congregational Home Missionary Society. The meeting was certainly the best we have had for a long time.

MISSIONARY COMMITTEE.

*Ballard Vale, Mass.*

WE had a splendid meeting. It was college night. The leader was Mr. F. M. Ferguson, of the Worcester School of Technology, and short addresses were given as follows: "The Immigration Problem and Our Responsibility," Miss Ruth Boyden, of Mt. Holyoke College; "The Mormon Situation and Peril," R. S. Hall, of the Worcester School of Technology; "Pioneer Work in the Great Northwest," Mr. A. J. Gaunt. Many thanks for the programmes.

WINTHROP G. HALL.

*Worcester, Mass.*

IN the name of our Society I wish to thank you for the programmes. We used them and had one of the most interesting meetings we have ever had. Indeed, some who attended, said that it was *the* most interesting one they had ever attended.

KATE W. PEASE.

*Cornish, Maine.*

OUR missionary meetings have been growing in interest and this was one of the best. Our prayer-meeting room was full. We had talks on "Mormonism" and "Immigration" and what was being done to meet these problems of American civilization, with due reference to the work of the Congregational Home Missionary Society.

REV. GLEN A. TAYLOR.

*Emmetsburg, Iowa.*

WE used the programmes so kindly sent, and I extend the thanks of our Society. It proved to be something entirely different from our usual missionary meetings, and was a most enjoyable change.

We followed the programmes almost entirely. One of the deacons of the church, and one who is not accustomed to attending our meetings (our Society being a strictly *Young* People's Society) was asked to talk to us on "The Size, Wealth and Peoples of Our Country," which he did in a most pleasing way. He illustrated his remarks by the use of an outline map of our country, which he drew for the occasion. He spoke of the population, territory and immense agricultural products of our country; also of immigration and of the work which the Home Missionary Society is doing among this foreign element. In closing he said that a hearty interest in the history of our country, in current events, and a desire to help our fellows, could work any reforms we chose to take up, with the Master's help.

*Shelton, Conn.* JOSIE A. BRAZIE.

WE had three excellent talks, not addresses (we were not equal to that), using the leaflets sent, for which accept my thanks and our Society's. I think they added greatly to the interest of the service. As leader of the meeting I felt the presence of the Holy Spirit. A deep interest was manifested. Three members of the Society, capable of judging, said, "How *helpful* this meeting has been!" I hope and pray that your efforts for the young (Christian Endeavorers) will be abundantly blessed and through them our Master be honored and His Kingdom forwarded.

SOPHIA D. STEWART CLARK.

*Maquoketa, Iowa.*

THE meeting was very interesting and successful, largely owing to the matter sent us. The programmes and all the responsive readings which you have sent have been a great help. . . . I think our young people need to know more of the work in our own country.

ELEANOR HAMLEN.

*Augusta, Maine.*

WE have a very good Christian Endeavor Society for a small country place, but have lacked enthusiasm for missionary work. It is difficult for us to find anyone willing to lead a missionary meeting. But we have found that information is the source of inspiration in Home Missions, as in other work. By the use of your programmes we had a most interesting meeting and $10 was pledged for the work. We hope to do more.

MRS. N. J. BUZZARD.

*Fenton, Mich.*

THREE students of Wesleyan University gave five-minute addresses on three of the subjects indicated in the programme. A substantial collection was received.

M. J. HOPKINS.

*Middletown, Conn.*

I DESIRE in behalf of the Missionary Committee and Society to heartily thank you for sending the programmes. They are a great help to us.

MRS. IDA LELAND.

*Mt. Desert, Me.*

A STUDENT from Wellesley spoke interestingly and inspiringly. Besides this selections were read from the material sent. In my estimation it was the best missionary meeting we have had for a long time.

HENRIETTA L. COBB.

*Attleboro, Mass.*

OUR leader was a boy of fifteen and the programmes were a great help. It was one of the most interesting meetings we have had in a long time. I think the Young People's Department of THE HOME MISSIONARY very interesting. I will try to have every member of the Missionary Committee read it. I believe it will promote more interest in the work of the Committee.

MARIE ELDER.

*Medina, Ohio.*

AT the close of the meeting it happened that there were more than the usual number of expressions of interest, particularly in the parts of the work brought to our attention. Remarks on "What I Can and Will Do for My Country" brought out emphatically the thought that the individual should make it a point to be intelligent upon the whole subject of Home Missions, and to especially study those problems that come his way, not only being ready to lend a hand, but actually taking up the work and pushing it forward as he has time and opportunity.

ABBY G. WILLARD.

*Colchester, Conn.*

WE used the programmes at Berkeley Temple Young People's Society and found them very satisfactory, indeed. We followed the programme exactly, except for the omission of the third address, which we omitted on account of lack of time. At the close of the meeting many members commented on how instructive and helpful they had found the meeting. They had been stimulated to a sense of personal responsibility.

F. G. FAIRBANK.

*Boston, Mass.*

TWENTY people were present, and all to whom parts had been assigned responded promptly, making the meeting one of great interest. A wish was expressed that the programmes might be obtained regularly.

*Williamstown, Vermont.*

THE programmes were used and the meeting was one of the best we ever had.

CLARENCE J. ALLEN, M.D.
*Winchester, Mass.*

WE used the material sent. Interesting addresses were made. Apparently the subject awakened unusual attention and there was a hearty, earnest spirit in the meeting.

G. S. BASCOM.
*Sykeston, N. D.*

WE used the programmes with slight alteration and the service was very interesting. The five-minute addresses we reduced to three minutes, as we find that length of time better suited to the abilities of our young people. We made a special effort in this last service to give the topics to those who do not generally take part in our missionary meetings. We hope that by continuing in this way we may increase to a large extent the interest in missions among our young people.

CECIL K. BLANCHARD.
*Quincy, Mass.*

WE used the programmes and had very interesting discussions. Our people were quite enthusiastic over the article in the January HOME MISSIONARY by the Rev. Ernest Bourner Allen, "A Postage Stamp a Week for Home Missions," and it was read when we came to the topic, "What I Can and Will Do for My Country." We hope this discussion may have practical results. There was so much that was interesting to be said that our time was up before we had much more than begun. We have never had a more interesting missionary meeting.

VIVIAN WHALLEY.
*Hart, Mich.*

*Other interesting notes will appear in the June number of the* HOME MISSIONARY

# CONGREGATIONAL YOUNG PEOPLE AT WORK

## PLANS, METHODS AND TRIUMPHS OF MISSIONARY COMMITTEES

PLANS carried out in connection with the last Home Missionary Meeting at Salem, Iowa, were decidedly unique. On the wall was placed a card, 10 by 20 inches in size, bearing the following quotation from the Rev. John M. Green: "Home Missions are a burning necessity. They will save the nation, and nothing else can. This country must be leavened with the Gospel of Jesus Christ, or it will go the way of all other Godless nations. Schools will not save us, railroads will not, money will not, war will not, but the Gospel preached and taught will." A home missionary hymn, printed in crayon on a large card, was placed on the wall, and several forceful Home Mission facts were written on large sheets of cardboard, which were placed so that members of the society could read them in concert. Added to a quotation of the Rev. Michael Burnham, of St. Louis, was the statement that some members might hear him preach when they attended the St. Louis Fair. An American flag was used for decorative purposes. Quotations from the book, "Under Our Flag," were also helpful. The meeting was an exceedingly good one. So several said.

MARY A. FRENCH.

THE Young People's Society of our church (New Haven, Connecticut), has obtained satisfactory results by the use of the pledge system for raising money for missions. We gained by having a ten-minute pledge meeting after the regular Sunday evening meeting, at which time pledges were asked in rubles instead of dollar and cents, the necessary number being specified by the leader of the service. Pledges were called for in rubles as the salary was to be paid in them. A year ago, under the old system, our Society gave $15.50, and this year $180. This suggestion may help others. We believe the pledge system is the best for the raising of large sums of money.

EDWARD O. DORMAN.

THE Missionary Committee of the Wilmington, Massachusetts, Society is aiming to achieve five objects: (1) To lead members to acquire greater knowledge of the present work of Christ in the world; (2) to lead them to give more largely; (3) to promote believing prayer; (4) to set members at work doing things; and (5) to lead as many as possible to co-operate in the work. To accomplish this we have formed a Mission Study Class, circulate missionary literature, secure subscriptions to missionary magazines, help support a missionary and plan the monthly missionary meetings of the Society. We are to mount pictures of various missionaries and gather items about their work. These will be given to members who will be asked to write to a missionary a cheery letter. We also suggest to members special objects for prayer.

CARRIE SWAIN.

# STUDIES IN HOME MISSIONS

## A Short Course for the Spring of 1904

### for Congregational Young People

This course is based on "Leavening the Nation," by J. B. Clark, D.D. (Cloth, $1.25 net.) Special Students Edition, bound in red paper, 50 cents each; in lots of ten or more, to one address, 40 cents each, prepaid. For sale by the Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

The leader should seek to have all the questions fully answered during the class hour.

### LESSON IX

**The Louisiana Purchase—Colorado and Oklahoma**

Read "Leavening the Nation," pp. 153–172.

*Colorado*

When and by whom was Colorado first entered?

What mountain now bears his name?

When and under what circumstances was the first exploration begun?

What error was made in the report, and what was its effect?

What rumor led to a large migration to Colorado between 1852 and 1860?

What moral characteristics of some of the early settlers is cited?

When did Colorado become a territory? A State? Its area? Its three natural divisions?

Describe the beginnings of Home Missions in Colorado.

Where was the first Congregational church formed?

Give the substance of Mr. Crawford's statement respecting his field. (Pages 156, 157.)

Describe the beginnings of work at Cripple Creek, Colorado. Results?

What are the present religious forces in Colorado?

*Oklahoma*

State the substance of the description of Oklahoma given by the Spanish Explorer who visited that region in 1662.

When did Oklahoma become a territory? Its area?

By what method was Oklahoma opened to the people?

Give the number and strength of the religious organizations now in Oklahoma.

How many States and territories now share the land included in the Louisiana Purchase?

TOPICS FOR CLASS DISCUSSION

To be assigned one week in advance to members of the class.

Give a brief character sketch of the Rev. Joseph W. Pickett. (See "Memoirs of Joseph W. Pickett," by William Salter. For sale by the Congregational Sunday-school and Publishing Society, Congregational House, Boston, Mass.)

A five-minute paper on "The Relation of the Louisiana purchase to the Religious Development of the Country." (See illustrated article in THE HOME MISSIONARY, April, 1904, by the Rev. Dr. J. B. Clark.)

A five-minute paper on "Home Missions in Colorado." (See illustrated article by the Rev. Horace Sanderson, in THE HOME MISSIONARY, October, 1901.)

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## LESSON X

### The Southern Belt

Read "Leavening the Nation," pp. 173–192.

What was the character of the men who early settled in Virginia?

By what was the decade 1610–1620 marked in Virginia?

What church was dominant in Virginia and Maryland?

What were the denominational affiliations of the earlier settlers of the Carolinas?

What motive governed in the founding of Georgia?

What was lacking in the social structure of the South?

In what respects do Home Missionary conditions in the South differ from those in the central and middle West?

Summarize what is said respecting the difficulties that grew out of the slavery agitation.

Describe the new Home Missionary problem introduced by the war.

Describe the origin, scope and growth of the American Missionary Association. For what did the founders of the Association stand?

What are some of the characteristics of the work carried on in the South by the Northern Baptist and Methodist denominations?

Give a summarized statement relative to the religious conditions in Florida, Texas, Louisiana, Georgia and Alabama.

TOPICS FOR CLASS DISCUSSION

To be assigned one week in advance to members of the class:

1. A three-minute character sketch of Dr. Michael E. Strieby, Secretary of the American Missionary Association, 1864–1899.

2. A five-minute paper on "The Race Problem of To-day."

3. A five-minute summary of the chapter entitled "New Tendencies in the Old South." in Ernest Hamlin Abbot's "Religious Life in America."

# FROM THE FRONT LINE

## Ho! for Indian Territory!

APROPOS of the interesting article in the current number by Rev. Mr. Haecker. the opinion of Superintendent Parker, whose district includes the Indian Territory, is of unusual importance. A great movement is in progress which calls upon the wise friends of home missions to promptness in preempting the opportunities involved. Says Mr. Parker:

The reduction of $2,200 in the missionary grant to Oklahoma and Indian Territory is a bitter disappointment to the workers in this Southwest. Coming at this time it is particularly disappointing. No part of our national domain is making such strides along the lines of material prosperity as are these two territories. Railroads are opening every portion to settlement by a progressive element. Oil, gas, salt, cement, gypsum, coal and granite are proving sources of great profit, and no richer agricultural land with a greater variety of products is to be found anywhere.

If not this year, within a short time these two Territories are to become one grand State. It will have five representatives in the lower house of Congress, on admission. No other State in the annals of our nation has such a record. What an opportunity for one or more of God's children to whom he has entrusted some of the wealth of this world, to take this new domain on to his or her heart and become a home missionary society each in his own person! At least a dozen growing cities and towns in the Indian Territory should have a Congregational church planted in them this year. We lose unspeakably by every month's delay. Our own people will become identified elsewhere and property is advancing in price. If we could have gone into Chickasha from one to two years before we did, we should have been gainers in money and in members. We are in Holdenville about the right time, but we are losing golden opportunities, to put our churches and our academies in the forefront of this wonderful Commonwealth, because someone is holding back God's money.

## Hopeful Legislation

Superintendent C. F. Clapp, of Oregon, writes hopefully of some pending legislation in that State. He says:

In June there will be submitted two laws on which the people of Oregon are to vote. One is the "Direct Primary" bill, and the other is whether we shall have a "Local Option" law with regard to saloons or not. The latter bill is modeled practically after the present Texas law, and is perhaps as good as any in operation. No citizens of this State will be more zealous and active in the coming campaign than the missionaries of the Society. Every minister will be an advocate and every Congregational Church a rallying point. It is pleasant also to report that most of the other denominations are heart and soul with us in this matter. No one can estimate the moral weight of Christian ministers in a State like this, nor how much they enter into the factors that go to make a righteous Commonwealth. From present appearances the bill will carry in Oregon, though no one can anticipate what the election will determine.

## Erroneous Doctrine and Disorder

Rev. W. C. Allen, of Washington, Indiana, finds a close connection between the preaching of error and the disorderly habits of the community. We think he makes a good case and so will others who read his story.

Much erroneous preaching has been done all through this section of the country and in nearly if not quite all the rural districts of Southern Indiana every form of error is prevalent. In some places even the Mormons are making considerable headway. Last Sunday one of their missionaries attended my service and earnestly requested the use of our church for holding a few meetings.

Last Decoration Day a general minister of another denomination addressed the veterans, and in his remarks stated that all soldiers who lost their lives in battle

for the preservation of our Union, were eternally saved on the ground that they fought in a righteous cause. A few months ago a very wicked young man lost his life suddenly by being crushed to death in a coal mine. A preacher in the course of his funeral sermon to a large concourse of people, said he did not believe that God would cut a young person off suddenly from his life and not save him; that he believed that all who died in youth would be saved. The deceased was twenty-eight years of age. The result of all this on young people has been very detrimental. For some time it has been almost impossible to secure order at our night services. At the opening of our revival, I decided that we should have order. But it was more than a week before this was accomplished and the opposition was very bitter from the beginning. One night the rougher element decided to wreck the building and in the midst of the sermon a simultaneous crash against the door and window startled the people. The sheriff was unable to find the disturbers, but three young men left their homes about this time and ever since there has been excellent order.

## Frost and Flood

The following is but a single instance of many stories that come to us, showing how severely our work has been handicapped during the severe winter that has passed and how it continues still to be interrupted by the floods of spring. Miss Barbara Slavinskie, of Bay City, Michigan, is not easily discouraged either by frosts or floods:

The unparalleled severity of the winter which has been a barrier to all my work is now followed by the floods of spring. Since last Thursday a good share of our city has been under water and the southern part, where so many of my families reside, has suffered most. The people have been driven either to abandon their homes altogether or else move into the upper stories, while the waters have spread into a perfect lake around them. The only way of getting about is in boats. Sickness and poverty must result if the present conditions continue. Some are suffering already because the boats did not reach them in time and several have been drowned.

I have been caring for a sick Polish woman whose home is near the flooded district. Her anxiety and fear have tended to make her worse. I have wished that she might be half as anxious about her soul's salvation. But I find it very hard to reach her because like a great many of the more intelligent people she is less willing to be taught than some of her less fortunate and more ignorant country people. One bright man, who has made quite a study of his Bible and knows how to handle it well, does not think so much of applying the truths to his heart and life as he does to store them up for arguments. But his wife tells me that he has begun to study his Bible more than ever lately, sitting up late at night reading. My hope is that he is studying now with the right spirit.

## A Promising Plant

Rev. David B. Gray, of Portland, Oregon, thus refers to an interesting occasion at Highland which is part of the city of Portland.

The dedication of our new and beautiful church edifice in January aroused much interest among our churches of the city, many of their members being present at the services; and the hope was expressed and is being fulfilled that as Congregationalists we might feel a new sense of responsibility for the evangelization of the city. It was a matter of surprise to many to witness the rapid growth of this section and that such a handsome building had been completed, a good church gathered and a Sunday-school of over 200 enrolled in a very short time.

## Men! Men!

This is still the cry coming with greater distinctness every month from our widespread missionary line. Secretary Henry E. Thayer, of Kansas, joins his voice to that of other secretaries in behalf of consecrated young men for churches hungering for the sound of the gospel. He says:

But with all other problems to which our people are bending nobly, our greatest need is that of men. The means will be forthcoming if we can only have the messengers. Perhaps at no point—at least that is how it seems to us,—is the lack of consecration in our churches so noticeable as at this point of preparing men for our needy pastorates. The lack cannot be charged to insufficient support; churches have lain idle for months where the living was considered very worthy, and our pastor's salaries have increased considerably within the last three or four years. The calls of the commercial world seem to be too many and too strong for our young men, who have not yet sensed the greater heroism that the Kingdom of God requires.

## Fruit After Many Days

There is no greater joy in a missionary superintendent's life than that of organizing what promises to be a permanent church work. Superintendent Bross rejoices with good reason over the successful issue of four years' endeavor at Seneca and Dunning. He writes:

The preliminary organization of a church of thirteen members at Seneca, Nebraska, at the close of the Sunday evening service on Easter, and the recognition of a church of seventeen members at Dunning on the following Wednesday, brings to fruitage, and organizes for effective work, some of the faithful labors of Rev. C. W. Preston and wife. When Mr. and Mrs. Preston came to Thedford, nearly four years ago, they found a small church of twenty-one members with a large unchurched region on either side. With rare devotion they began to preach (Mrs. Preston being a licentiate) at different points including Seneca and Dunning. Soon after a small organization was effected at Dunning but, on account of removals and other hindrances, there was little increase until a few months since when it took on new life. With the coming of Rev. J. C. Noyce to Brewster the church is to have service from him once a month and from Mr. and Mrs. Preston once a month. The recognition service brought together a number of the workers in that region and a delightful fellowship meeting was held in the afternoon, led by Superintendent Bross. The evening services were of a high order and the church started most hopefully on its way. At Seneca a week of meetings preceded the organization and Mr. Preston was aided by Rev. William Hardcastle, former general missionary. These meetings helped to bring to decision some who were hesitating and strengthened the purpose of others. Seneca is a freight division station on the Burlington road, the church being the only one in the community and in a wide field of usefulness.

## An Important Centennial

We are happy to make room in this department for the following announcement from Mrs. James Minot, President of the New Hampshire Female Cent Institution and Home Missionary Union organized in 1804. The occasion is worthy of a great celebration. New Hampshire was the pioneer in organized missionary effort among Christian women. The financial result of the effort has been the gathering of nearly two hundred thousand dollars by contributions of one cent a week and also the collecting of an invested fund of about eighteen thousand dollars in memory of its founder, Mrs. Asa McFarland, of Concord. Of New Hampshire's one hundred and eighty churches to-day, about one hundred and fifty have auxiliaries of the Cent Institution. The President writes:

The Centennial anniversary of the Female Cent Institution and Woman's Home Missionary Union of New Hampshire will be observed May the eighteenth at the First Church in Concord, where the original Society had its birth. The occasion will be a memorable one and an interesting program is being arranged. There will be short services in the forenoon, followed by afternoon and evening sessions. Prominent speakers from abroad have been invited and it is hoped that officers of other State Unions will be present.

## The Latest from Matanzas

So much interest is felt in all departments of our Cuban work and letters of inquiry are so frequent that we seldom suppress any information from our workers on the Island, which can throw the least light on the situation. Mr. Herrick in a recent letter says:

The sustained interest in our Sunday-school after the extra attractions of Christmas, the formation of our boys' choir, the continued interest of the Church choir in its preparations for the regular services, are among our special encouragements. The musical material in our church is excellent and steadily improving, with our deacon still leading with his "consecrated flute." The celebration of our monthly Holy Supper is an occasion of special interest to our members. At the communion of February seventh, four persons united with us. An American lady from another church, who was present, was deeply impressed and remarked that it was one of the most solemn services of the kind she had ever attended. There is improvement also in the order of our meetings. The department of the "miscellaneous company" has improved to a marked degree and we have no further need of the police in keeping order.

Rome is tireless in her opposition and

has drawn away some of our scholars, especially our girls. There is some reason to believe spies visit our services to report on the personnel of the audience, some of whom are afterward visited and labored with by Romish agents. But this work is of the Lord and it cannot be destroyed by men.

## Further Good News from Cuba

Rev. H. B. Someillan, our pastor at Guanabacoa, Cuba, whose touching address in behalf of his people at the Annual Meeting at Providence will not be forgotten, reports continued prosperity in his Island field.

Three hundred and fifty persons were present at the third anniversary of the organization of the church, and at a recent ordinary service, in commemoration of the death of Christ, an audience of two hundred and twenty-five were present and at the close three young men applied for membership. Mr. Someillan adds to his pastoral labors a visit every week to the Municipal Hospital. It is by such services that the people realize more and more that the existence of a Protestant Evangelical Church means a blessing to every interest of the place.

To the great regret of Mr. Someillan a regret which the Executive Committee fully share, he is forbidden by the conditions of the Home Missionary treasury to take advantage of a fine opening about a mile from his church for the establishment of an out-station for a large Sunday-school. If the churches but knew the need as the workers on the field see and measure it, there would be no shortage in the missionary funds.

# GLEANINGS

THE South Church, Cheyenne, Wyoming, has been blessed with a revival of unusual power, with the help of evangelists in co-operation with the pastors of the city. All the churches have been strengthened by accessions, the South Church receiving thirty-three on confession of faith. In the absence of a settled pastor, Rev. F. E. Knopf, of the First Church, preaches on Sunday evenings and is present at the Tuesday evening prayer meetings.

¶ TWENTY-THREE were received into the First Church, Cheyenne, Wyoming, at the last communion, on confession of faith, and the pastor has organized a class of Decision Day Sunday-school scholars for training in preparation of church membership. Superintendent Gray, of Wyoming, points to the need of a manual for the instruction of candidates and urges the preparation of such a book.

¶ REV. ANNETTE B. GRAY has served the church at Rock Springs, Wyoming, for the past two months as a temporary pastor. During this time, and by her personal influence, considerable money has been raised for the improvement of the church and parsonage. Five members have also been received into membership on confession of faith.

¶ REV. A. C. WARNER, of Green River, Wyoming, and the Registrar of the State Association, has removed to Illinois and Rev. C. H. Nellor has taken his place. During Mr. Warner's pastorate, the church has grown steadily in membership and Christian activities. It stands first in the State in its per capita contributions to missions.

¶ THE Pilgrim church, of Oklahoma City, under the lead of Rev. Thomas H. Harper, have joined the column of self-support and pledged their future help to the Society.

¶ ONE of Colorado's gentle zephyrs stepped up to our church building at Minnequa Heights, Pueblo, the other

day and at its touch the structure was leveled to the ground. The people rallied at once and said, "We must now build stronger and better." And they are doing so.

¶ Rev. J. R. Stewart, pastor of Pleasant Hill Church at Opp, Alabama, writes, "I do not believe the millenium will come until the Congregational Church is established in every city and town." He has recently organized a church at Florala and laid the foundations for another.

¶ Revival meetings at South Shore, Troy and Willow Lake, South Dakota, conducted by Rev. W. S. Hunt, have resulted in the conversion of about thirty persons, including several heads of families.

¶ Pastor Avery, of Deadwood, South Dakota, writes: "The Lord is answering our prayers in a wonderful way. Some of the boys I have been working with for a long time have come out for Christ. The promise of large additions at Easter is good, both of the young and adults."

¶ University Avenue Church, St. Paul, Minnesota, was informed on a recent Sunday that an unknown "Friend" had paid the mortgage indebtedness of several hundred dollars. Since the coming of Rev. A. D. Smith in January, the chapel has been freshly decorated and reseated, the Sunday-school increased by nearly a hundred per cent. and congregations greatly enlarged.

¶ Morristown and Waterville, Minnesota, where Rev. E. A. Mirick has been laboring temporarily, have been visited by a gracious revival, resulting in substantial additions to each church, and the organization of an Endeavor Society at Morristown.

¶ Pastor Herrick, of Matanzas, Cuba, thinks he has found the solution of the question of a musical instrument for cottage prayer meetings. He has recently taken up the use of the guitar for this purpose and finds that it is not only easily portable, but seems to be popular with Cubans. Holy week was kept in the Matanzas church by almost daily services and with good results.

¶ Pilgrim Church, Birmingham, Alabama, is making progress under the leadership of Rev. A. S. Burrill. Visitors who attend the services once are apt to come again. A mid-week social and devotional meeting held at the homes of the members is delightful in every way. A subscription has been started to secure a lot and to build.

¶ Several new men who will add greatly to the ministerial force of Oklahoma have lately been added to the ranks: Rev. D. D. McSkimming, who goes to Enid; John Foster to Lawton, O. M. Humphreys to Waynoka, and S. H. Seccombe to Weatherford, all from Iowa. Michigan sends W. H. Hurlbut to El Reno, and E. J. Burgess to Hennessey and it is hoped another of her choice men to Hobart. Illinois gives H. J. McClements to Hastings Church and Academy. J. J. Martin returns to Oklahoma and will take up the work at Goltry, where the two churches of Springdale and Alvaretta have been combined. L. S. Childs, Oklahoma's veteran, goes from Seward to Pleasant View and Coldwater, Merle Evans, student in Kingfisher College, takes Okarche.

¶ Oklahoma adds to the self-supporting column this year Medford, O. W. Rogers, pastor; Pilgrim Church, Oklahoma City, T. H. Harper, pastor; Carrier and Hillsdale, C. F. Sheldon, pastor, and Alpha Parker and Otter, A. E. Smith, pastor. Other churches are looking in the same direction.

¶ Rev. Harold Cooper, the youngest pastor in Oklahoma, was ordained at Pond Creek in March, passing a fine examination.

¶ The Oliver Brothers are holding remarkable meetings in the Territory with conversions numbered by the hundreds. Some of the larger churches, like Kingfisher, Guthrie, Stillwater, Shawnee and Pond Creek have been greatly stirred.

¶ Rev. I. J. White, of Hilton, Alabama, is a veteran missionary, now seventy-six years old. During the last year he has had charge of two churches, one of them many miles from his home. A brief note from him illustrates the conditions. "I have received from the two churches I served during the last twelve months, $19.80. Were it not for the Home Missionary Society, I do not know what I should do. I am seventy-six and have to plow for my bread. The good Lord being my helper, I intend going on as long as I can move."

¶ Rev. John W. Dickson, of Park Rapids, Minnesota, reports that in less than two years forty-six have been added to the church and a troublesome debt of over three hundred dollars cleared up. He is of the opinion that the triumphs of righteousness over evil are not only more abundant but more apparent in the new parts of the land than in the older settlements.

¶ Akeley, Minnesota, is in a class by itself as a prohibition lumber town. One man is sufficient for the preservation of public order, and on a recent visit of the superintendent the whole police force of the town was able to attend church both morning and evening, without any neglect of duty. Rev. L. O. Arnold, the pastor, has just concluded several weeks of special services, in which more than fifty have professed conversion.

¶ There is urgent need of a Swedish missionary in the Cœur d'Alene mining district, Idaho, who will get in touch with the men who spend one-third of every twenty-four hours in the bowels of the earth, and whose views of life will not rise much higher than its surface without some influence from above. The man is at hand but not the money.

¶ Russia's oppression is exiling the Finns. When they can escape their despotic masters they seek Uncle Sam's protection. Great numbers of them are going to the North and to the Northwest, and yet for the most part they are unprovided with religious privileges.

¶ Several Swedish and Norwegian students in Chicago Seminary would welcome work during their summer vacation, both for the experience and for the remuneration it would give them; and there are a number of fields where their labors would be gladly received if the treasury of the Home Missionary Society would permit.

¶ The Swedish Mission Church at Everett, Washington, organized about a year ago, is asking Rev. J. J. Huleen, of Spokane, to become its pastor. His faithful labors in and about Spokane are bearing fruit and his withdrawal will be a severe loss.

¶ Fifteen have united with the church at Weiser, Idaho, Rev. Robert W. Rogers, missionary, during the past quarter. This number includes several students and teachers in the Academy.

¶ At Verbena, Alabama, where the work has been somewhat depressed Rev. C. A. Milstead has been holding a series of meetings which has raised the membership from twenty-eight to fifty-two and has resulted in the organization of a large and interesting Sunday-school.

# WOMAN'S PART

## Mrs. Caswell-Broad in Southern Illinois

ONE unique feature of Illinois is the strange dissimilarity between its North and its South; Northern Illinois having been settled by northern people and Southern Illinios largely by people from the South. You note a difference in language, customs and climate. Our missionary campaign this month has been among the churches of Southern Illinois, where we were greeted by good audiences, a cordial, responsive people, led by progressive pastors. This region is known as "Egypt."

Why called "Egypt?" Contrary to the generally accepted reason, we were repeatedly told that the true version was as follows: In the early history of Illinois there was, one year, a complete corn crop failure in Northern Illinois while the Southern district had a splendid crop, owing to the overflow of its great rivers. So it came to pass, as in the Bible times, that the Northern Illinois farmers went with their wagons down into "Egypt" to buy corn. In this modern Egypt you may visit Thebes and Cairo, at which latter place you will find a real delta formed by the conjunction of the Mississippi and Ohio rivers. Cairo is a pear-shaped city, and as you pass through its center from South to North, you see the majestic Mississippi at the West and the mighty Ohio on the East; and when told of still another river, the Cache, on the North, you wonder what will happen during the threatened rise of these rivers, but are somewhat reassured by the sight of protecting levees all about.

By the way, there is a large population of negroes here who have all the privileges of the whites in railway stations, cars and hotels; but cross the Ohio River as we did to Kentucky, and you are at once confronted with the color line. Separate rooms at the railway station, separate cars, separate hotels, separate parks and places of amusement.

Two-thirds of the State of Illinois is underlaid with coal and of the two and one-half million coal miners including their families in the United States, 250,000 are found in Illinois. We spent one Sabbath at Danville, a city in the center of a large mining region with which it has no apparent affiliation. This means that Danville, a city of 20,000, is surrounded by a mining population of 25,000, in whom the pastors and church members of that city take no more interest than if they were in Patagonia. But there are lights as well as shadows on this dark picture. Rev. James Hayes, our old friend and Coal Mine Missionary, is ministering to these neglected ones and his entire family are his active assistants. He has been busily employed in building churches, preaching, organizing Sunday-schools, and carrying the sunshine of the gospel to hundreds of homes. His name and the names of his wife and daughter are household words in all that mining region.

During the last mining strike, Mr. Hayes set the idle people to work making bricks and paid them with funds sent by friends. When the strike was over, 200,000 bricks had been moulded, placed in the kiln and burned, ready for use. These bricks were built into a commodious church, but alas, minus a roof, for the funds had given out. Mr. Hayes took a photograph of his roofless church and sent the picture out. The pathos of the situation appealed to many givers and the roof materialized. This building would be an

ornament to any town. Its main audience room seats 350 people and, with the lecture room thrown open, 500.

Were you to follow this coal mine missionary over his field, you might be introduced to "Kelly's Patch," where the miners' houses are in a wretched condition, being simply board boxes with two rooms, one story, no well, no conveniences, and for which the miner pays seven dollars per month. Two miles away from Kelly's Patch you come to another camp, 1,500 miners and thirty saloons, with no other Christian work than ours. You go on to another and still another in similar condition until you reach a camp where Mr. Hayes' youngest daughter conducts a Sunday-school all by herself. The next camp is called Grape Creek, one of the most forlorn and dangerous of all the mining camps in the whole region. Even Mr. Hayes would hardly dare to drive through this valley on a dark night, for the saloonists are supreme. There is no religious work at all, only as Mr. Hayes visits the people and holds funeral services in their homes. Mr. Broad spent two days with this dear home missionary brother, visiting his entire field and making a careful examination of every part of it, and finally noting, as a result of the work, that there are to-day ten Sunday-schools and several churches with church buildings.

## The Babies That Grow in the Garden

By Mrs. Agnes R. Haecker,
*Chickasha, Indian Territory.*

The infant class is in the corner of the building. The chairs are placed along each wall, and nineteen pairs of little feet dangle or swing at will, while nineteen sweet baby faces look up like so many pansy blossoms into my own.

At first I was at a loss to know how to teach these wee tots who could not read; and for a Sunday or two was actually discouraged, and who ever heard before of a minister's wife being discouraged!

But after a time I found that these little folks were really shy; and after visiting their parents and learning that some of the older children remembered the Golden Text and much of the lesson, hope sprang up in my heart and I went to work with better courage. I teach these children from the Little Pilgrim Lesson Pictures. Each child has a card and studies the lesson from the picture. One day a wee girl of three stood up and repeated the text to the entire school, much to my delight. Of course, had you been there you would not have understood a word the lassie said, for she speaks with a baby tongue.

This is a well behaved little class: and looking at them you would hardly suppose that mischief could dwell behind those innocent faces. That demure little boy and his two pretty sisters are from Louisiana. The three-year-old is the "Lady from Philadelphia." The black-eyed girlie is from Texas, and I am sure that you would never guess that the fat, yellow-haired, blue-eyed little boy and his yellow-haired sister actually have allotments and claim Indian descent. These are the only Indians in the entire school.

At Christmas time these ambitious little folks came trudging to the parsonage every day to learn a Christmas song and, Christmas eve, they were rewarded with well-filled stockings of candy and nuts. The "Lady from Philadelphia" presented the school with a call bell, her own bright idea.

Nineteen make a fine class, but fifty would make a better one, and fully that number could be added if we had the room. You will be surprised to know that in three houses in our neighborhood are twenty-one children, only two of whom have ever been to Sunday-school and the two came only at Christmas time. We could hardly crowd the extra

twenty-one into our present quarters and are anxiously awaiting the day when our new church shall be complete, that will furnish room for all.

## Rev. Laura H. Wild at Gates Academy

The readers of Woman's Part will be interested in the following account condensed from the *Nebraska Congregational News*, of the visit of Miss Wild to Gates Academy and its effect upon the students of that institution.

The Neligh Church co-operating with the Academy invited Miss Wild, of Lincoln, to assist them in a series of meetings. Miss Wild spoke regularly at the Academy every day and at the church each evening. Her message was always plain, direct, forceful and exceedingly practical and helpful. On the day of prayer for colleges all regular school exercises were given up. The students met for chapel in the morning at 9:30 and were addressed by the pastor, Rev. V. F. Clark, and Miss Wild. After this service the students went to their class meetings, which continued until noon. At three o'clock Miss Wild addressed a general meeting in the chapel. There was a growing interest in all these services from the first to the last. Their full results may not be measured, but such clear presentation of religious truth as Miss Wild gave us and such thoughtfulness as was manifest among the students cannot fail to be a lasting good.

It was a week of decision. On Tuesday morning cards were placed in the hands of the students containing this simple pledge: "Trusting in the Lord Jesus Christ for salvation and help, I purpose henceforth to lead a Christian life." These cards received twenty signatures and many more were led to consider seriously the duty of decision.

## Woman's Home Missionary Unions

PROGRAM FOR MAY 1904

ALASKA

1—Singing "Jesus shall reign where e'er the sun."

2—Scripture reading, Psalm 47; Psalm 107, 1-9.

3—Alaska—When and by whom discovered — Geographical position, Climate, Products — Occupation of the six tribes—Discovery of Gold.
Purchased by the United States.

4—History of Alaskan Missions—at Cape Prince of Wales, Douglas, Nome and Valdez.
The work of Missionaries Lopp, and Thornton of the A. M. A. and Missionaries Cole and Cram of the C. H. M. S.

5—New Alaskan industry—The raising of reindeer.

6—Prayer.

Aids to program. Dr. Clark's "Leavening the Nation," Chapter 16. Twenty Questions "Up in Icy Alaska," Congregational Home Missionary Society. THE HOME MISSIONARY, April, 1903, page 27; December, 1903, page 343; July, 1903, page 161. Leaflets, "Arctic Mission"; "Tidings from Alaska," by W. T. Lopp; "Alaska," by Secretary C. J. Ryder; "Missionaries in the Reindeer Camp" by Mrs. F. H. Lee. These leaflets to be had from A. M. A. Rooms, Fourth avenue and Twenty-second street, New York. "Facts About Alaska," by Rev. Sheldon Jackson. Apply to Presbyterian Board of Home Missions, 156 Fifth avenue, New York City. Two charming leaflets for young people: "A Reindeer Ride," by Mrs. Hugh J. Lee, and "The Story of Bow" can be obtained at Room 607 Cong'l House, Boston, Mass.

# APPOINTMENTS AND RECEIPTS

## APPOINTMENTS

March, 1904.

Not in commission last year.

Anderson, Carl G., Kasota, Minn.
Brown, Richard, Brainerd, Minn.
Ewing, J. Newton, Dacula and Powder Springs, Ga.
Flawith, F., Clear Lake and McHenry, Wash.
Gove, J. S., Leavenworth, Wash.
Hughes, Bert S., Seibert, Claremont, Bethune, Kirk and Cope, Colo.
Kochendoerfer, Alois, Friedens, Kan.
Morrison, George M., Redondo Beach, Cal.
Parks, Avery, So. Bemidji and Milton, Minn.
Rigby, W. E., Lowell and Three Lakes, Wash.
Sewell, B. F., Marysville, Wash; Singleton, R. M., Berwind, Majestic and Delagua, Colo.
Woods, L. L., Brighton, Wash.

Re-commissioned.

Alexander, Karl B., Davenport, Kindred, Wolcott and Colfax, N. Dak.; Atwater, Winifred, Lyle, Minn.
Barber, Jerome M., Gaston, Oregon; Barnes, A. E., Hopkins, Minn; Bennett, Joseph H., Avoca, Neb.; Brakemeyer, Gustavus L., Germantown, Neb.
Carmichael, Neil, Blossburg, Wash.; Chatfield, George A., Collbran, Colo.; Cooke, William H., Steilacoom, Wash.
Davies, Howell, Johnstown, Pa.; Davies, W. E. Quillayute, Forks and Cathlamet, Wash.
Flook, Jacob, Kearney, Neb.; Foust, Joseph D., Hanceville, Ala.
Gerrie, W. A., New Brighton, Minn.; Graham, J. M., Griffin, Ga.; Gier, L. E., Ontario, Oregon.
Haresnape, William, Norfolk, Neb.; Henness, P. J., Lakota and Bethel, N. Dak.; Howard, T. W., Rainy River Valley, Minn.; Hutton, Milton L., Seattle, Wash.
Kershaw, John, New Plymouth, Idaho.
Lindsley, E. E., Verndale, Minn.; Locke, James F., Round Prairie, Minn.
Newton, H. E., Bolton, Ga.; Noyce, Joseph C., Brewster, Neb.
Olinger, William G., Hood River, Oregon.
Pease, William P., Maltby, Wash.; Perry, George H., Big Timber, Mont.
Reid, D. H., Evangelist in Washington.
Samuel, Benjamin, Havana, N. Dak.; Self, William O., Opp, Ala.; Smith, A. D., St. Paul, Minn.
Van Luven, S. A., Sargent, Neb.; Vavrina, Miss Katherine, St. Louis, Mo.; Vogt, William F., Friend and Turkey Creek, Neb.
Watt, J. Craig, Michigan City, N. Dak.; Whitham, Frank E., Wallace, Idaho; Wismer, Ernest L., Newman Grove, Neb.
Yukl, Adolf, Braddock, Pa.

## RECEIPTS

March, 1904.

For account of receipts by State Auxiliary Societies, see page 86.

**MAINE**—$95.46.

Bath, Winter St., 55.96; Belfast, a friend, 5 Bucksport, Mrs. E. Buck, 5; Gardiner, Mrs. C. L. Ballard, 2.50; Portland, St. Lawrence, 17; a friend, 10.

**NEW HAMPSHIRE**—$222.78.

Atkinson, Mrs. C. Knight, 1; Boscawen, Mrs. J. G. Coffin, 5; Candia, C. R. Rowe, 1; J. P. French, 100; Hinsdale, 4; Nashua, Pilgrim, 71.21; North Hampton, S. S., 5; Rye, 25; Troy, Trin., 10.57.

**VERMONT**—$1.289.86; of which legacy, $961.03.

Vermont Dom. Miss. Soc., by J. T. Ritchie, Treas., 71.25; Barnet, S. S., 7.30; Barton Landing, 19.43; Brattleboro, a friend, 10; Burlington, Mrs. M. R. Englesby, 50; East Braintree and West Brookfield, 4.30; East Hardwick, 40.25; New Haven, S. S., 4.30; Northfield, estate of Mrs. Diantha J. Allen, 961.03; St. Johnsbury, Mrs. R. P. Fairbanks, 100; Stockbridge, T. S. Hubbard, 5; Townshend, 15; Weston, Mrs. C. W. Sprague, 2.

**MASSACHUSETTS**—$17,986.30; of which legacies, $15,716.48.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas., by request of donors, 59.25; Amesbury, a friend, 5; Berkley, friends, 50; Boston, A. M. Ziegler, 10; Bradford, C. E., 75; Miss F. Hoyt, 20; Miss G. G. Milton, 2; Brighton, S. Keene, 2; Cambridge, Prospect St., 133.60; Dorchester, W. L. Greene, 5; East Weymouth, estate of Mrs. Mary Sprague, 170; Enfield, estate of J. B. Woods, 80; Granby, estate of S. M. Cook, 12,648.37; Groveland, 18; Hampden Co., "X.", 2; Harvard, a friend, 1; Hubbardston, a friend, 15; Malden, G. F. Bradstreet, 10; Mattapoisett, 15.20; Middleboro, C. E., 5; Needham, S. C. Haven, .25; Newton Highlands 62.10; North Adams, a friend, 20; Orange, C. E., 10; Palmer, L. H. Gager, 100; Pittsfield, estate of Mrs. F. T. Allen, 2,818.11; Rowley, 7.47; Salem, Tab., 100; South Hadley, Mt. Holyoke Coll. Y. W. C. A., 50; Springfield, 1st, 238.35; North, 100; South, 152.35; H. A. Southworth, 110; a friend, 150; Sudbury, I. N. Haynes, special, 5; Taunton, C. H. Blaine, 25; Ward Hill, S. S., 12.25; Worcester, Piedmont, 49; Union, 40; a friend, 10.

Woman's H. M. Assoc., Miss L. D. White, Treas. For Salary Fund, 600.

**CONNECTICUT**—$6,956.67; of which legacies, $5,953.27. Miss. Soc. of Conn., by Rev. J. S. Ives, 50.12; Bethlehem, T. Bird 10; Branford, A. J. Palmer, 5; Bridgeport, Park St., 104.75; S. S., 11.56; Fullerton Memorial Circle, 25; C. M. Minor, 25; E. Sterling, 10; Brooklyn estate of Maria W. Talbot. 55.10; Campbells Mills, S. S., 5.34; Cheshire, estate of Samuel Hitchcock, 2,000; Derby, 2d, 25.66; East Hartford, 1st, 14.67; East Haven, 19; Easton, 8; Greenwich, 2d, S. S., 4.54; Groton, S. S., 3; Hartford, estate of Dwight Loomis, 1,000; J. W. Broadhead, 28; Lakeville, Ladies' Sew. Soc., 3; Lebanon, E. N. Hinckley, 1; Meriden, "N. F. 1st," 5; Milford, 1st, 35.83; Nepaug, Mrs. R. M. Butler, 1; New Britain, legacy of John Wiard, 500; Mrs. S. A. Strong, 20; A. N. Lewis, 10; New Haven, F. Carter, 25; North Woodbury, North, 32.10; Norwich Town, estate of A. M. Jardine, 458.17; Plantsville, 14.28; Rockville, Mrs. A. M. Gibson, 10, Salisbury, W. B. H. M., 10; Seymour, 10.65; Suffield, 1st, S. S., 10; Terryville, to const. F. L. Mathes, D. Wunderlich and C. B. Emery, Hon. L. Ms., 190.18; Wallingford, 100; West Hartford, M. O. Richards, 10; Westminster, C. E., 2; Westville, 10.48; Wethersfield, S. S. Home Dept., 7.08; Woodbridge, 45.16; Woodbury, estate of C. L. Lewis, 1,940.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas. Fairfield, 1st, 15; Glastonbury, Jr., C. E., 10; Hartford 1st, Mrs. F. B. Cooley, 25; So., Sewing Soc. special, 10; Kensington, Aux., 7; Mrs. L. J. Peck, 5; Pomfret Centre, 5; Poquonock, special coll., 5; Prospect, Aux., 16; Taftville, C. E., 3.

Total.....$101.00

**NEW YORK**—$2,928.27; of which legacies, $195.00.

Angola, A. H. Ames, 5; Antwerp, 15.75; Briarcliff Manor, C. E., 20; Brooklyn, Clinton Ave., 1,111.38; Plymouth, 293.54; Puritan, 128.02; Pilgrim Chapel S. S., 17; "S. E. H.," 5; Rev. M.

B. Taylor, 15; Candor, 6.50; Cortland, 1st, 10; Crown Point, estate of Sarah F. Trimble, 190; estate of Juba Howe, 5; Fairport, A. M. Loomis, 10 Franklin, 34; Mt. Sinai, 5.75; New York City, Broadway Tab., 763.08; Christ, 20.28; Bethany S. S., 20; Forest Ave. C. E., 5; H. Dunham, 10; Niagara Falls, 1st, Mrs. C. D. Dill, 10; Northfield, 12; Orient, 24.38; Parishville, Union, 5; Schenectady, Evan., 25; Seneca Falls, 1st, 6.66; Spencerport, 1st, 6.30; S. S., 11.34; Syracuse, Pilgrim, 2.25; Ticonderoga, 8.05; Woodhaven, 1st, 16.99.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas. Binghamton, 1st, to const. Mrs. Frank Bowen an Hon. L. M., 50; Canandaigua, 40; New Village, 5; Walton, 15.

Total.....$110.00

NEW JERSEY—$788.82.

Closter, Do Something Band, 5; Dover, Bethlehem Swedish, 2.11; East Orange, Trinity, 94.15; Swedish Free, 3; "K.," 110; Jersey City, 1st, 52.50 Montclair, 1st, of which 150, special, 436.75; 1st, S. S., 25; Plainfield, S. S., 3; Vineland, S. S., 1.

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas. Plainfield, 1st, 56.31.

PENNSYLVANIA—$92.29.

Arnot, Puritan, 3.50; Bangor, Welsh, 6.40; Bethel, 2.50; Wind Gap, 2.50; Braddock Slavonic, 22.16; Catasauqua, Bethel, 11.97; S. S., 4.28; Mission Band, 2.18; Coaldale, 2d, 10; Du Bois, Swedish, 2.80; Mt. Carmel, Tabernacle, 3; Scranton, Puritan, 5; Spring Creek. 3.50; Youngsville 2.50; Wilkes Barre, 1st, Welsh, 10.

DISTRICT OF COLUMBIA—$300.00.

Washington, 1st, 290; H. K. Smith, 10.

NORTH CAROLINA—$20.40.

Tryon, Church of Christ, 20.40.

GEORGIA—$1.25.

Columbus, 1st, 1.25.

LOUISIANA—$15.87.

Hammond 11.73; S. S., 1.64; Iowa and Vinton, 2.50.

FLORIDA—$198.35.

Daytona, 46.50; Dorcas, Rev. W. G. Miller, 2; Lake Helen, 27; Melbourne, 1st, 25; New Smyrna, and Oak Hill, 15; Orange City, 5; St. Petersburg, 7.50; Tavares, Union, 15; West Palm Beach, Union, 50; Winter Garden, Bethel, 2.35; Ybor City, Emanuel, 3.

TEXAS—$18.00.

Tyler, 1st, 6.25; Port Arthur, 1st, 12;

Total.....$18.25

Less 25c. excess in coll. reported in Feb.; Cleburne..... .25

Total.....$18.00

OKLAHOMA—$151.51.

Received by Rev. J. H. Parker: Ft. Cobb, 3.80; Kingfisher, 20; Olivet, 3.06; Perkins, 7.50; Waynoka, 10.

Total.....$44.36

Breckenridge, 12; Carrier, 15.50; Cashion, 1st, 11.01; Friedenskirche, 3.75; Hillsdale, 6.50; Hydro, 1; Kingfisher, 5; North Enid, 1st, Evan., 5.60; Oklahoma City, Harrison Ave., 10; Pilgrim, 25; Okarche, 1.43; Perry, 5; Tabor, 4.36; Willow Creek, 1.

ARIZONA—$15.00.

Jerome, 1st, 15.

OHIO—$863.55.

Ohio H. M. Soc., by Rev. J. G. Fraser, D.D., 858.55; Clarksfield, 2; Elyria, Mrs. C. W. Fitts, 3.

NEW MEXICO—$20.00.

Albuquerque, 1st, Ladies' Miss. Soc., 20.

INDIANA—$556.30.

Received by Rev. E. D. Curtis: Cardonia, 1; Caseyville, 8.50; Dunkirk, 16.25; Elwood, 10; Fairmount, 9; S. S., 3; Fort Recovery, 12.36; Fort Wayne, Plymouth, 50; Hobart, 9.75; Indianapolis, North, 14.25; Union, 8; Covenant, 10; Liber, 7.50; Marion, 5.37; Miller, 8.40; Michigan City, 1st, 33.25; Orland, 62.62; Ridgeville, 6.65; Terre Haute, 1st, 21.60; L. F. Perdue, 5.

Total.....$302.50

Received by Rev. M. E. Eversz, D.D.: Indianapolis, Mayflower, German, 4.50; Fremont, 12; Indianapolis, Mayflower, 15.

Woman's H. M. Union, Mrs. A. D. Davis, Treas. Alexandria, 6; Angola, Ladies' Guild, 5; Elkhart, 1st, 38.25; Indianapolis, Plymouth Ladies' Union, 58.34; King's Daughters, 5; Peoples, 1.61; Kokomo, 90; C. E., 10; Michigan City, 1st, 8.10.

Total.....$222.30

ILLINOIS—$81.24.

Bunker Hill, Rev. E. E. Frame, 2; Chicago, Tab. C. E., 20; Rogers Park, 1st, S. S., 12.90; Highland Park, Rev. N. W. Grover, 2; Joliet, Rev. S. L. Penfield, 10; Rockford, 1st, 34.34.

MISSOURI—$111.94.

Carthage, 1st, 63; Kansas City, Clyde, 21.69; Olivet, 2.25; Meadville, 7.50; St. Louis, Union, 6; Swedes, 3.50; Springfield, German, 8.

WISCONSIN—$66.45.

City Point, Scand., 1; Clear Lake, Scand., 2.50; Clinton, 55.40; Clintonville and Navarino, Scand., 6.30; Curtiss, German Zion, 1.25.

IOWA—$1,089.21.

Iowa H. M. Soc., by J. H. Merrill, Treas. 88.21; Iowa City, Rev. J. E. Jones, 1; Shelby, a friend, 1,000.

MINNESOTA—$1,816.11; of which legacy, $1,000.

Received by Rev. G. R. Merrill: Alexandria, 8.70; Barnesville, 2.65; Minneapolis, Miss A. Bailey 2; Plymouth, 75; S. S., 35; Drummond Hall Immanuel S. S., 20; Linden Hills, 21.83; Lowry Hill, 25; W. N. Carroll, 100; 1st, 150; Pilgrim, bal., 1; C. E., 10; S. S., 9.68; Starbuck, 6.20; St. Paul, Cyril Chapel, 5; Bohemian, 15.

Total.....$487.06

Special for Northern Minn.: Akeley, 25; Aitkin, 5; Benson, 50; Cannon Falls, 25; Crookston, 30; Fergus Falls, 20.

Total.....$155.00

Glenwood, 25; Minneapolis, Linden Hills, 3.17; Oak Park, 10; Northfield, 25; Otisco 5; Pelican Rapids, 5; Wadena, 6.

Total.....$79.17

Aitkin, Rev. W. E. Griffith, 2; Cass Lake, 1st, 1.50; Chokio, 1; Culdrum, Scand., 5; Dexter, 20; Garvin, Ch., 3.35; S. S., 5.92; Aid Soc., 5; Hancock, 5; Itasca, Rev. G. F. Morton, 2.50; Lyle and Rose Creek, 5.20; McIntosh, Ch., 4.75; Rev. J. J. Hales, 2.50; McIntosh, Erskine and Mentor, 2.80; Minneapolis, Lyndale, 26.40; St. Anthony Park, 15.96; St. Paul, estate of Mrs. L. A. Page, 1,000; Walker, 1st, 10; Winona, Scand., 1.

Total.....$1,841.11

Less reported by error in Feb.; Akeley..... 25.00

Total.....$1,816.11

NEBRASKA—$1,147.15.

Received by H. A. Snow, Treas.: Addison, 8.50; Aten, 7.50; Aurora, 26.45; Baker, 1.11; Beatrice, 39.65; Bladen, 1.35; Blair, J. B. Adams, 10; Bloomfield, 47.50; Bruning, 6.65; Cambridge, 31.48; Carroll, 8.25; Cedar Creek, 1; Center, 2; Cortland, 4.25; Crofton, 4; Daily Branch, 4; De Witt, 1.95; Dodge, 12; Eagle, 2.78; Eustis, 1.15; Genoa, 16.46; Jr. C. E., 1.30; Hastings, 41.75; Havelock, 6.16; Hemingford, 7; Howells, 8; Indian Creek, 1.05; Kearney, 18; Keystone, 2.50; Leigh, 22.20; Lincoln, 1st, 103; Swedish, 5; M. Powell, 5; Linwood, 28.60; Loomis, 5.06; Neligh, 10.50; New Castle, 14; Norfolk, 2d, 9.90; S. S., 2.10; D. Mathewson, 15; S. S. Cotton, 10; Omaha, 1st, 50.75; Red Cloud, 7.26; Reno, 1.25; Rising City, 7.20; Springfield, C. F. Calhoun, 5; Strang, 2.44; Trenton, C. E., 6.60; Venango, 1.75; Weeping Water, C. E., 10; Mrs. E. Fenn, 1; a friend, 5; West Point, 8.15; York, 29.65; C. E., 10.86; S. S., 3.81; Woman's H. M. Union, 232.65; from C. E., 52.25.

Total.....$989.77

Less expenses..... 28.15

Total.....$961.62

Ainsworth, 20.65; Bassett, 1; Brewster, 8.65; Brule and Keystone, 6.58; Crete, German, 2; Dunning, 3.83; Dustin, 23; Farnam and Stockville, 1; Franklin, M. L. Wilson, 10; Grand Island, 1st, 8; Harbine, 6.61; Plymouth, 1st, 6.50; Hastings, German, 20; Rev. C. W. Wuerrschmidt, 1.25; Hemingford, 3; Holdrege, 10; Lincoln, 2; German, 20; Milford, 4; Steele City, 3; Sutton, Rev. F. A. Dungan, 1.81; Urbana, 5; Wilcox, 16.25; Wymore, M. V. Zimmer, 1.40.

NORTH DAKOTA—$151.47.

Received by Rev. G. J. Powell: Argusville, 1; Dwight, 5.25; Gardner, 3.50; Harwood, S. S., 1; Lawton, 10; Litchville, 3.62; Inkster, Ch., 7; S. S., 2; Marion, 4.90.

Total.....$38.27

Anamoose, 3; Buchanan, 5.37; Cleveland, Wirt Mem. 4.50; Crary, 1st, 15; Dazey, 6; Dexter, 5.05; Getchel, 10; Getchel and Dazey, 2.50; Hope, Christ,

12.31; McHenry, 1st, Easter, 10; Manvel, 4; Niagara, 30.20; Olivet, 2.50; Paradise Valley, 1.02, Wyndmere, 1st, 1.75.

SOUTH DAKOTA—$116.96.
Received by Rev. W. H. Thrall: Beresford, 13; W. M. S., 5; Pioneer, 9; Rosebud Reservation, Burrell Ch., 1.50; Yankton, 1st, 16.50.
Total. . . . . $45.00

Aberdeen, Plymouth, 8.72; Anina, 1.10; Armour, 1st, 4; Bowdle, 5.66; Clark, 10.08; Clear Lake, 1st, 8.45; Dean, Rev. J. B. Thompson, 4; Drakola, 2; Gann Valley, 8; Lake Preston, 6; Lebanon, 10; Templeton, 3.95.

COLORADO—$536.09.
Colorado City, 3.10; Craig, 1st, 3.25; Y. P. S. C. E., 5; Crested Butte, Ch. and S. S., 21.35; Cripple Creek, 1st, 40; Denver, 2d, add'l, 6.70; Plymouth, 296.16; Olivet, 11.87; Ohio Ave., 28; Manchester Miss., 5; Flagler, Arriba, Bovina and Thurman, 39.20; Fruita, Union, 4.86; Greeley, 5; Lafayette 8; Manitou, 4.40; Otis, 2.50; Platt Valley, 3; Pueblo, Pilgrim, 10.20; Steamboat Springs, 25; Tampa, 13.50.

WYOMING—$73.20.
Received by Rev. W. B. D. Gray: Cheyenne, 1st, 53.60; Big Horn, 3.60; Buffalo, Union, 10; Guernsey, 2.80; Torrington, 3.20.

MONTANA—$26.00.
Absarokee, 3; Big Timber, 9; Laurel, 10; Rockvale, Union and Chance, 4.

UTAH—$3.00.
Sandy, 3.

IDAHO—$189.25.
Challis, 28; Council, 12.50; Genesee, T. H. Brewer, 25; Mountain Home 10.25; Priest River, 1st, 13.50; Pocatello, 100.

CALIFORNIA—$2,691.18; of which legacy, $100.00.
Received by Rev. J. L. Maile: Claremont, M F. Witter, 1; Highland, 33.41; Corona, 35; Compton, 2.80; Los Angeles, Eastside, 10.75; Ontario, 26; Riverside, 135.10.
Total. . . . . $244.06

Avalon, 35.25; Bloomington, 8; Claremont, 55.47; Eagle Rock, 6.70; La Canada, 7.50; Etwanda, 14; Long Beach, E. Turner, 10; Los Angeles, Olivet, 30; Park, 28; Vernon, 20; West End, 2; Pasadena, Mrs. E. S. Baldwin, 3; Paso Robles, Plymouth, 13.50; Perris, 20; Pomona, Pilgrim, 600; Redlands, 1st, 170.40; Redondo Beach, 7.20; Rialto, 12; Riverside, 50.50; San Luis Obispo, 15; Saticoy, 8.60; Sherman, 30; Ventura, estate of Mrs. H. B. Leavitt, 100.

Woman's H. M. Union Southern California, Mrs. K. D. Barnes, Treas., 1,200.

OREGON—$73.30.
Cedar Mills, German, 15; A. Reichen, 10; Hubbard, 1st, 2; Portland, Rev. D. B. Gray, 5.06.
Woman's H. M. Union, by Mrs. C. F. Clapp, Treas.: 17.44; Butteville, 4; Hillsboro, S. S., 1.30; Portland, 1st, 15; Sunnyside, S. S., 3.50.
Total. . . . . $41.24

WASHINGTON—$81.25.
Aberdeen, 1st, 4.60; Swedes, 2.90; Rev. C. McDermoth, 5; Cheney, 13; Cathlamet, 1; Columbia, Rev. J. L. Claghorn, 2; Endicott and St. John, 15.50; Hillhurst, 3; McMurray, G. Gagen, 5; Maltby, 1.50; Ritzville, J. D. Bassett, 10; Spokane, Swedish Miss., 3.75; Washtucua, Plymouth, 10; White Salmon, Ch., Rev. S. C. Garrison, 2; Yelm, 2.

## MARCH RECEIPTS.

| | | |
|---|---|---|
| Contributions, less $151.46 refunded to donors | $16,804.81 | |
| Legacies | 23,925.78 | |
| | | $40,730.59 |
| Interest | | 1,044.26 |
| Conditional donations | | 1,438.61 |
| Home Missionary | | 157.08 |
| Literature | | 18.60 |
| Total | | $43,389.14 |

## TOTAL NET INCOME FOR THE YEAR ENDING MARCH 31st, 1904.

| | |
|---|---|
| Contributions | $102,897.10 |
| Legacies, less legal and estate expenses | 101,529.33 |
| Net amount of donations, subject to payments during life of donors | 1,254.61 |
| Net income of Invested Funds, less interest charges | 5,811.11 |
| Total | $211,492.15 |

Home Missionary receipts and Literature sales, viz., $2,377.63 credited to Publication account.

## AUXILIARY STATE RECEIPTS.

### MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in March, 1904.

Rev. Edwin B. Palmer, Treasurer, Boston.

Arlington, 23.88; Belmont, Waverley, Mrs. C. White, 2; Berlin, C. E. Soc., 6.33; Beverly, 2d, Ladies' Parish Soc., 10; Boston, Capen S. B., 50; Charlestown Winthrop, 37.79; Dorchester Central, 50; Dorchester, Romsey, 10.25; Dorchester, 2d, friend, 5; French, 10; Italian, 10; Jamaica Plain S. S., 35; Roxbury Walnut Ave., 2; Union, 20; Boxford, West, 2.37; Brimfield, 1st, 43.25; Brookline, Harvard, 122.20; Cambridge, Prospect St., 70; Prospect St. S. S., 18.29; Chatham, 2; Chelmsford, Central, 14.25; Chesterfield, 2d, 6.61,; Chicopee Falls, 2d, 24.66; Cohasset, 2d, 26.09; Erving, 4; Everett, Mystic Side, 6.80; Fall River, Central, 353.58; Finns, 16.70; Foxboro, from ladies, 4; Framingham, Plymouth, 79; Franklin, R. A. Stewart Easter offering, 5; Hanover, 2d, 1.76; Hardwick, Pansy Mission Circle, 6.77; Haverhill, Union 17.65; Holland, 25.50; Lawrence, Trinity, 26.02; Swedes, 3.30; Ludlow, 1st, 13; Malden, Linden, 10; Swedes, 5; Marshfield, 1st, 42.13; Melrose Highlands, 52.34; Merrimac, 1st, 14.75; Middleboro, Centra , 86.89; Middleton, C. E. Soc., 1; Milbury, 2d, 13.50; Monson, 112.82; Montague Miller's Falls, 8; Newburyport, Prospect St., 23.65; Newton, 1st, 167.81; Northbridge, Whitinsville, A. F. Whitin, 500; Norwegians, 6; Pepperell, 17.39; Pittsfield, 1st, 45.17; Poles, 9.20; Princeton, 72.76; Reed, Dwight, Fund, Income of, 127.50; Shelburne Falls, 64.50; Somerville, Broadway, 55.03; South Hadley, 1st, 17; Stockbridge, 15.56; Sturbridge, 1st, 23.25; Wall Fund, Income of, 70; Wayland, Trinity, 6; Wellesley Hills, Rev. E. C. Hood (special), 58.33; West Boylston, E. B. Rice, 2.43; West Springfield, Park St., 38.50; Weymouth, Old South, 6.60; Whitcomb, David, Fund, Income of, 45; Worcester, Piedmont, 6; Plymouth. 201.91.

### WOMAN'S HOME MISSIONARY ASSOCIATION.

Miss Lizzie D. White, Treasurer.

Toward salary of Instructors in French-American College 70; toward salary of Mrs. Ellen May, Italian Mission, Boston, 35.

| | |
|---|---|
| Regular | $3,091.07 |
| Designated for C. H. M. S., Lynn, North Congl. | 51.15 |
| W. H. M. S. | 105.00 |
| Home Missionary | 8.10 |
| Total | $3,255.32 |

### THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts, in March, 1904.

Ward W. Jacobs, Treasurer, Hartford.

Bristol 1st, 37.47; Broad Brook, 5; Brooklyn, 1st, 10; for C. H. M. S., 20; Canterbury, 1st, Estate of Emblem L. Williams, 11.60; Chaplin, for C. H. M. S., 12.50; Dayville, Ch. and C. E., 3.27; East Canaan, C. E., 5; East Haddam, 1st, 3.61; for C. H. M. S., 5.62; East Hampton, 1st, 22.80; East Hartford, South, 11.45; Higganum, 15; Meriden, 1st, Rev. Joel S. Ives, personal, 15; Middlefield, 5; Middletown, Swedish, 3.03; Naugatuck, 100; New Milford, C. E., 5; Norfolk, 28; Prospect, 12; Simsbury, 67.55; Somersville, 7.20; South G'astonbury, 7; Westchester, 4.15; West Haven, 1st, 25.30; Williamsville, for C. H. M. S., 12; Wilton, 15; Windham, 12.66; Estate of Samuel Hitchcock, late of Cheshire, bequest, 500; Estate of Mrs. Azubah G. Kingman, late of New Haven, balance of one-half residuum, 1.87.

| | | |
|---|---|---|
| Total | | $984.08 |
| M. S. C. | $933.96 | |
| C. H. M. S. | 50 12 | |
| | | $984.08 |

RHODE ISLAND—$107.57.
R. I. H. M. Soc., by J. W. Rice, Treas. Providence, Beneficent, 47.61; Bristol, 1st, S. S., 17.33; Pawtucket, Weeden St. S. S., 7.63; "Cash" 35.

### NEW YORK HOME MISSIONARY SOCIETY.

Receipts in March, 1904.

Clayton S. Fitch, Treasurer, New York.

Bedford Park, 29; Bronx, Johnson District 3; Brooklyn, Italiian 8; Swede, 5; Buffalo, Black Rock, 6; Dunton, 16.50; Elmira, 12; Homer, 21.28; Hornby, 2; Lakewood, 10; Little Valley, 4; Mt. Vernon Heights, 5; Newburg, (2) 33.65; New York, Belmont S. S., 2.40; Trinity, 16; A Friend, 1; Olean, 9.50; Salamanca, 15.25; Watertown, 5.

Total.....$204.58

### OHIO HOME MISSIONARY SOCIETY.

Receipts in March, 1904.

Rev J. G. Fraser, Treasurer, Cleveland.

Ashtabula, 2d, Mrs. Dorman and Mrs. Scovill, 5; Swedish, 5; Berlin Heights, 5.56; Brecksville, 14.40; Brownhelm, 4; Castalia, 2.85; Chagrin Falls 22.20; Chatham, 25; Chester, 1.50; Cincinnati, North Fairmount, Rev. and Mrs. Mahn, 2; Cleveland, Kinsman Street, 20; Grace, 22.30; Bethlehem, Ch. and S. S., 49.81; Mizpah Branch, 3; Conneaut, Dr. Tower, 20; Cuyahoga Falls, 8.17; Elyria, 1st, Ch., 39.14; S. S., 4.46; Girard, 5; Hampden, 10; Huntsburg, Mrs. Caroline Strong and Mrs. S. P. Clark, 2; Ironton, W. R. Lewis, 5; Jefferson, 60; Lexington, Mrs. Huldah Gass, 5; Lodi, Ch., 29.08; S. S., 4.92; Lorain 2d, 6.45; Madison, 21.53; Medina, Special, 1; Mesopotamia, 5.25; Newark, Plymouth, 10; Newport, Ky., 25; North Amherst, 17; North Bloomfield, 6; Oberlin, 1st, 72.91; 2d, 26.05; Ridgeville Corners, Mr. and Mrs. Tubbs, 10; Saybrook, 18.35; Springfield, 1st, 20.50; Thompson, 3.25; Toledo, 1st, Franklin Hubbard, 5; Unionville, 1.50; West Andover, 6.10; Windham, Mrs. Juliette S. Johnson, 100; Youngstown, Plymouth, Mrs. Susie Davies, 1.

Total.....$732.28

Total, all General.....$936.58

### OHIO WOMAN'S HOME MISSIONARY UNION.

Mrs. G. B. Brown, Treasurer.

Chatham, W. M. S., 10; C. E., 2; Claridon, W. M. S., 5; Cleveland, Archwood Ave., C. E., 2.80; Bethlehem, W. M. S., 5.50; Trinity, W. A., 2.60; Columbus, Eastwood, W. M. S., 14; Cuyahoga Falls, W. M. S., 2; Greenwich, W. M. S., 2.60; Kent, W. M. S., 2; Lima, W. M. S., 5; Oberlin 1st, W. H. M. S., to const. Mrs. J. W. Bradshaw, H. L. M., 70; 2d, L. S., to const. L. M., 50; Tallmadge, W. M. S., 4; Toledo 2d, J. M. C., 5; Central, W. M. U., 12.25; Twinsburg, W. M. S., 2.25; Wayne, W. M. S., 3.50; Wellington, W. A., 4.

Total.....$204.30

Correction.—In March number, January receipts, page 483, add Cleveland, Pilgrim, $160, before Columbus, Washington Ave.

### MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in March, 1904.

Rev John P. Sanderson, Treasurer, Lansing.

Ada, 1st, 1.50; Alba, 27.25; Allegan, 2.25; Armada, 33.25; S. S., 5; Bancroft, 13.75; Baroda, 1.50; Bangor, 1st, 7; Big Rapids, 1st, .25; Breckenridge, 5; Bridgman, 3.25; Carson City, .50; Chassell, 15; Conklin, 13.30; Delta, 4.25; Detroit, Woodward ave., 30; Good Samaritan, 8.70; Farwell, 7; Flat Rock, .80; Grand Rapids, 1st, 100; Hancock, 33.12; Harrison, 10; Helena, 5.59; Honor, 5.62; Kenton, 4.33; S. S., 3; Lansing, Plymouth, 11.05; Jr. C. E., 4.78; Lacey, 2; Laignsburg, 7; S. S., 3; Lewiston, 25; Mattawan, C. E. Jr., 5; Muskegon Highland Park, 2; Oakwood, 10; Old Mission, 22.07; Sandstone, 24.94; C. E., 15; Shelby, 10; Standish, 6; Thompsonville, 1; Traverse City, C. E. Jr., .75; Vanderbilt, 26.50; Wheatland, 21.84; Whitehall, C. E., 2.50; White Rock, 3.46; a friend, 100; Interest, 375; W. H. M. U., by Mrs. E. F. Grabill, Treas., 304.53.

Total.....$1,321.63

### MICHIGAN WOMAN'S HOME MISSIONARY UNION.

Receipts in March, 1904.

Mrs. E. F. Grabill, Treasurer, Greenville.

Senior Fund: Almont W. M. S., 9.50; Ann Arbor, 27.05; Baroda W. H. M. S., 2; Bay City W. Soc., 5; Benton Harbor W. M. U., 5; Benzonia W. H. M. S., 11.50; Ceresco W. H. M. S., 2.40; Clinton W. M. S., 10; Cooper W. M. S., 14; Covert W. M. S., 2.25; Detroit, 1st, W. Assoc., 70; Fort St. W. Assoc., 3; North Congl. W. Union, 17; Edmore W. H. M. S., 1.20; Galesburg W. H. M. S., 25; Greenville W. H. M. S., 1.25; Kalamazoo W. M. U., 42.75; Laingsburg W. H. M. S., 45, of which 41.00 is thank offering; Lansing Plymouth Ladies' Soc., 43.50; Ludington W. H. M. S, 29.75; Mancelona W. H. M. S., 25; Morenci W. M. S., 5; Olivet W. H. M. U., 15; Owosso W. M. U., 24.17, of which 9.17 is thank offering; Oxford W. H. M. S, 5; Red Jacket W. M. S., 5.80; Saginaw W. Soc., 75; St. John's C. W. S., 10; Sheridan W. H. M. S., 5.50; Sidney W. H. M. S., 2; Southern Association W. M. S., 10; West Adrian W. M. S., 6.45; Wyandotte W. H. M. S., 15. Total, $571.07.

Young People's Fund: Dexter Y. P. S. C. E., .50; Hudson Y. P. S. C. E., 6. Total, $6.50.

Total.....$577.57

### DONATIONS OF CLOTHING, ETC.

Reported at the National Office in March, 1904.

Brooklyn, N. Y., Y. L. Z. B. of Central, 2 bbls., 185.50; L. S. S. of Plymouth, bbl. 100; K. D. C. of Tompkins Ave., 2 bbls., 180; Cleveland, O., L. A. of Euclid Ave., bbl., 134; Fall River, Mass., L. B. S. of 1st, box, 200; Falls Church, Va., L. H. M. S., bbl., 58; Hartford, Conn., W. U. of Fourth, box, 100.50; New Haven, Conn., Ch. of the Redeemer, 2 bbls., 150; Portsmouth, N. H., L. H. M. S. of North, bbl., 103.38; Sharon, Conn., S. Soc., 2 bbls. 140.

Total.....$1,351.38

# WOMAN'S STATE HOME MISSIONARY ORGANIZATIONS

## OFFICERS

1. **NEW HAMPSHIRE.** *Female Cent Institution*, organized August, 1804; and *Home Missionary Union*, organized June, 1890. President, Mrs. James Minot, Concord. Secretary, Mrs. M. W. Nims, 5 Blake St., Concord. Treasurer, Miss Annie A. McFarland, 196 N. Main St., Concord.

2. **MINNESOTA.** *Woman's Home Missionary Union*, organized September, 1872. President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul; Secretary, Mrs. J. E. Truesdell, 1910 Dupont Ave. South, Minneapolis; Treasurer, Mrs. A. W. Norton, Northfield.

3. **ALABAMA.** *Woman's Missionary Union*, organized March, 1877; reorganized April, 1889. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Talladega; Treasurer, Mrs. A. W. Horney, 425 Margaret Ave., Smithfield, Birmingham.

4. **MASSACHUSETTS AND RHODE ISLAND.** While the W. H. M. appears in the above list as a State body for Massachusetts and Rhode Island, it has certain auxiliaries elsewhere. *Woman's Home Missionary Association*, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss L. L. Sherman, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5. **MAINE.** *Woman's Missionary Auxiliary*, organized June, 1880. President, Mrs. Katherine B. Lewis, S. Berwick; Secretary, Mrs. Emma C. Water-

man, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6. **MICHIGAN.** *Woman's Home Missionary Union*, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Mrs. Percy Gaines, 298 Hudson Ave., Detroit; Treasurer, Mrs. E. F. Grabill, Greenville.

7. **KANSAS.** *Woman's Home Missionary Union*, organized October, 1881. President, Mrs. R. B. Guild, Bern; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. W. A. Sloo, 1112 W. 13th St., Topeka.

8. **OHIO.** *Woman's Home Missionary Union*, organized May, 1882. President, Mrs. C. H. Small, Springfield: Secretary and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.

9. **NEW YORK.** *Woman's Home Missionary Union*, organized October, 1883. President Mrs. William Kincaid, 483 Greene Ave., Brooklyn; Secretary, Mrs. William Spalding, 1005 Harrison St., Syracuse; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10. **WISCONSIN.** *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. T. G. Grassie, Wauwatosa; Secretary, Mrs. J. H. Dixon, Beloit; Treasurer, Mrs. E. G. Smith, Beloit.

11. **NORTH DAKOTA.** *Woman's Home Missionary Union*, organized November, 1883. President, Mrs. E. H. Stickney, Fargo; Secretary, Mrs. Silas Daggett, Harwood; Treasurer, Mrs. J. M. Fisher, Fargo.

12. **OREGON.** *Woman's Home Missionary Union*, organized July, 1884. President, Mrs. F. Eggert, Hobart-Curtis, Portland; Cor. Secretary, Mrs. D. D. Clark, 388 Fifth St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.

13. **WASHINGTON.** Including Northern Idaho. *Woman's Home Missionary Union*, organized July, 1884; reorganized June, 1889. President, Mrs. W. C. Wheeler, 424 South K St., Tacoma; Secretary, Mrs. Herbert S. Gregory, Spanaway; Treasurer E. B. Burwell, 323 Seventh Ave., Seattle.

14. **SOUTH DAKOTA.** *Woman's Home Missionary Union*, organized September, 1884. President, Mrs. T. J. Woodcock, Elk Point; Secretary, Mrs. Carl Anderson, Elk Point; Treasurer, Mrs. A. Loomis, Redfield. Black Hills District, Mrs. J. B. Gossage, Rapid City.

15. **CONNECTICUT.** *Woman's Congregational Home Missionary Union of Connecticut*, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. T. C. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. W. W. Jacobs, 530 Farmington Ave., Hartford.

16. **MISSOURI.** *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. C. H. Patton, 3707 Westminster Place, St. Louis; Secretary, Mrs. E. H. Bradbury, 3404 Morgan St., St. Louis; Treasurer, Mrs. A. J. Steele, 2825 Washington Ave., St. Louis.

17. **ILLINOIS.** *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. Sydney Strong, 234 N. Elmwood Ave., Oak Park; Secretary, Mrs. A. O. Whitcomb, 463 Irving Ave., Chicago; Treasurer, Mrs. Mary S. Booth, 34 S. Wood St., Chicago.

18. **IOWA.** *Woman's Home Missionary Union*, organized June, 1886. President, Mrs. S. L. Taggart; Secretary, Mrs. Clarence Hubbard, Grove Terrace; Treasurer, Mrs. C. B. Beach.

19. **NORTHERN CALIFORNIA.** *Woman's Home Missionary Union*, organized June, 1887. President Mrs. F. B. Perkins, 600 Seventeenth St., Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. J. M. Haven, 1329 Harrison St., Oakland.

20. **NEBRASKA.** *Woman's Home Missionary Union*, organized November, 1887. President, Rev. Laura H. Wild, 1306 Butler Ave., Lincoln; Secretary, Mrs. H. Bross, 2904 Q St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21. **FLORIDA.** *Woman's Home Missionary Union*, organized February, 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. A. W. Butler, Ormond.

22. **INDIANA.** *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. L. A. Hascall, East Chicago; Secretary, Miss Annie M. Smith, 107 N. Third St., Elkhart; Treasurer, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

23. **SOUTHERN CALIFORNIA.** *Woman's Home Missionary Union*, organized May, 1888. President, and Secretary, Mrs. Kate G. Robertson, Mentone; Treasurer, Mrs. Katharine Barnes, Pasadena.

24. **VERMONT.** *Woman's Home Missionary Union*, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. C. L. Smith, 159 Pine St., Burlington; Treasurer, Mrs. C. H. Thompson, Brattleboro.

25. **COLORADO.** *Woman's Home Missionary Union*, organized October, 1888. President, Mrs. Addison Blanchard, 3023 Downing Ave., Denver; Secretary, Mrs. Herbert W. Lathe, Manitou; Treasurer, Miss I. M. Strong, 2333 Franklin St., Denver.

26. **WYOMING.** *Woman's Missionary Union*, organized October, 1888; reorganized December, 1892. President, Mrs. J. A. Riner, Cheyenne; Secretary, Mrs. W. L. Whipple, Cheyenne; Treasurer, Miss Edith McCrum, 423 E. 17th St., Cheyenne.

27. **GEORGIA.** *Woman's Missionary Union*, organized November, 1888; new organization October, 1898. President, Mrs. H. H. Proctor, Atlanta; Secretary, Miss Jennie Curtis, McIntosh; Treasurer, Mrs. H. T. Johnson, Rutland.

29. **LOUISIANA.** *Woman's Missionary Union*, organized April, 1889. President, Mrs. L. St. J. Hitchcock, 2436 Canal St., New Orleans; Secretary, Mrs. A. L. DeMond, 222 S. Roman St., New Orleans; Treasurer, Miss Mary L. Rogers, 2436 Canal St., New Orleans.

30. **ARKANSAS, KENTUCKY AND TENNESSEE.** *Woman's Missionary Union of the Tennessee Association*, organized April, 1889. President, Mrs. G. W. Moore, 926 N. Addison Ave., Nashville, Tenn.; Secretary, Mrs. J. E. Smith, Chattanooga, Tenn.; Treasurer, Mrs. J. C. Napier, Nashville.

31. **NORTH CAROLINA.** *Woman's Missionary Union*, organized October, 1889. President, Mrs. E. W. Stratton, Candor; Secretary, Mrs. D. W. Newkirk, Greensboro; Treasurer, Miss M. E. Newton, Lincoln Academy, King's Mountain.

32. **TEXAS.** *Woman's Home Missionary Union*, organized March, 1890. Secretary, Mrs. Donald Hinckley, Dallas; Treasurer, Mrs. A. Geen, Dallas.

33. **MONTANA.** *Woman's Home Missionary Union*, organized May, 1890. President, Mrs. V. F. Clark, Livingston; Secretary and Treasurer, Mrs. W. S. Bell, 611 Spruce St., Helena.

34. **PENNSYLVANIA.** *Woman's Missionary Union*, organized June, 1890. President, Mrs. C. F. Yennie, Wilcox; Secretary, Mrs. C. W. Waid, Ridgway; Treasurer, Mrs. D. Howells, Kane.

35. **OKLAHOMA.** *Woman's Missionary Union*, organized October, 1890. President, Mrs. O. W. Rogers, Medford; Secretary, Mrs. C. M. Terhune, El Reno; Treasurer, Mrs. Cora Worrell, Pond Creek.

36. **NEW JERSEY.** Including District of Columbia, Maryland and Virginia. *Woman's Home Missionary Union of the New Jersey Association*, organized March, 1891. President, Mrs. John M. Whiton, Plainfield; Secretary, Mrs. Allen H. Still, Westfield; Treasurer, Mrs. G. A. L. Merrifield, Falls Church, Va.

37. **UTAH.** Including Southern Idaho. *Woman's Missionary Union*, organized May, 1891. President, Mrs. C. T. Hemphill, Salt Lake City, Utah; Secretary, Mrs. L. E. Hall, Salt Lake City, Utah; Treasurer, Miss Anna Baker, Salt Lake City, Utah; Treasurer for Idaho, Mrs. G. W. Derr, Pocatello, Idaho.

38. **INDIAN TERRITORY.** *Woman's Missionary Union*, organized April, 1892. President —— Secretary, Mrs. Fayette Hurd, Vinita; Treasurer, Mrs. R. M. Swain, Vinita.

39. **NEVADA.** *Woman's Missionary Union*, organized October, 1892. President, Mrs. L. J. Flint, Reno; Secretary, Miss Margaret N. Magill, Reno; Treasurer, Miss Mary Clow, Reno.

40. **NEW MEXICO.** *Woman's Missionary Union*, organized November, 1892. President, Mrs. Cora W. Sloan, Gallup; Secretary, Mrs. H. B. Winston, Albuquerque; Treasurer, Miss Louise S. Winston, Albuquerque.

41. **IDAHO.** *Woman's Home Missionary Union*, organized, 1895. President, Mrs. R. B. Wright, Boise; Secretary, Mrs. C. E. Mason, Mountain Home; Treasurer, Mrs. G. W. Derr, Pocatello.

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